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BIOGRAPHY.

SOME ACCOUNT OF SIR ISAAC NEWTON.

Sir Isaac Newton, a most celebrated English philosopher and mathematician, and one of the greatest geniusses that ever appeared in the world, was descended from an ancient family in Lincolnshire, where he was born in the year 1642. His powers of mind were wonderfully comprehensive and penetrating. Fontenelle says of him; "that in learning mathematics he did not study Euclid, who seemed to him too plain and simple, and unworthy of taking up his time. He understood him almost before he read him: a cast of his eye on the contents of the theorems of that great mathematician, seemed to be sufficient to make him master of them." Several of his works mark a profundity of thought and reflection, that has astonished the most learned men. He was highly esteemed by the university of Cambridge; and was twice chosen to represent that place in parliament. He was also greatly favored by queen Anne, and by George the first. The princess of Wales afterwards queen consort of England, who had a turn for philosophical inquiries, used frequently to propose questions to him. This princess had a great regard for him; and often declared, that she thought herself happy to live at the same time as he did, and to have the pleasure and advantage of his conversation.

This eminent philosopher was remarkable for being of a very meek disposition, and a great lover of peace. He would rather have chosen to remain in obscurity, than to have the serenity of his days disturbed by those storms and disputes, which genius and learning often draw upon those who are eminent for them. We find him reflecting on the controversy respecting his optic lectures, (in which he had been almost unavoidably engaged,) in the following terms: "I blamed my own imprudence, for parting with so real a blessing as my quiet, to run after a shadow."

The amiable quality of modesty stands very conspicuous in the character of this great man's mind and manners. He never spoke, either of himself or others, in such a manner, as to give the most malicious censurers the least occasion even to suspect him of vanity. He was candid and affable; and he did not assume any airs of superiority over those with whom he associated.

He never thought either his merit or his reputation, sufficient to excuse him from any of the common offices of social life. Though he was firmly attached to the church of England, he was averse to the persecution of the Nonconformists. He judged of men by their conduct: and the true schismatics, in his opinion, were the vicious and the wicked. This liberality of sentiment did not spring from the want of religion; for he was thoroughly persuaded of the truth of Revelation; and amidst the great variety of books, which he had constantly before him, that which he loved the best, and studied with the greatest application, was the Bible. He was, indeed, a truly pious man: and his discoveries concerning the frame and system of the universe, were applied by him to demonstrate the being of a God, and to illustrate his power and wisdom. He also wrote an excellent discourse, to prove that the remarkable prophecy of Daniel's weeks, was an express prediction of the coming of the Messiah, and that it was fulfilled in Jesus Christ.

The testimony of the pious and learned Dr. Doddridge to the most interesting part of this great man's character, cannot be omitted on the present occasion. "According to the best information," says he, "whether public or private, I could ever obtain, his firm faith in the divine Revelation discovered itself in the most genuine fruits of substantial virtue and piety; and consequently gives us the justest reason to conclude, that he is now rejoicing in the happy effects of it, infinitely more than in all the applause which his philosophical works have procured him, though they have commanded a fame lasting as the world."

The disorder of which he died, was supposed to be the stone in the bladder; which was, at times, attended with so severe paroxysms, as to occasion large drops of sweat to run down his face. In these trying circumstances, he was never heard to utter the least complaint, nor to express the least impatience.

He departed this life in the eighty-fifth year of his age; and in his principles and conduct through life, has left a strong and comfortable evidence, that the highest intellectual powers harmonize with religion and virtue; and that there is nothing in christianity, but what will abide the scrutiny of the soundest and most enlarged understanding.

How great and satisfactory a confirmation is it to the sincere, humble Christian, and what an insurmountable barrier does it present to the infidel, to perceive in the list of Christian believers, the exalted and venerable names of Bacon, Boyle, Locke, Newton, Addison, and Lyttelton! men who must be acknowledged to be ornaments of human nature, when we consider the wide compass of their abilities, the great extent of their learning and knowledge, and the piety, integrity, and beneficence of their lives. These eminent characters firmly adhered to the belief of christianity, after the most diligent and exact researches into the life of its Founder, the authenticity of its records, the completion of its prophecies, the sublimity of its doctrines, the purity of its precepts, and the arguments of its adversaries. *Murray.*

RELIGIOUS COMMUNICATIONS.

ON JUSTIFICATION.

(Concluded from page 17.)

But before we attend to the application of Christ's righteousness to us, it is necessary to obviate an inconsistent consequence drawn, by many, from the above conclusion, viz. *that if Christ has made full atonement for the sins of the whole world, then all mankind will be saved.* This consequence rests altogether on the absurd idea, that the payment of a debt entitles to a reward: Whereas Christ teaches, that when we have suffered the penalty and done all the law requires, we are unprofitable servants, we have done but our duty. As our surety Christ has paid our debt, both of passive and active righteousness, but he has done no more. He neither loved nor served God more than he ought, therefore, in the eye of law, is an unprofitable servant, he has done but his duty; and can claim no more for us than an exemption from the demands of the first covenant. By obtaining our discharge, he opened a way for God to bring in another "Covenant, established on better promises: *Wherefore*," said the apostle, "*ye are dead to the law by the body of Christ, that ye should be married to another, even to him who was raised from the dead.*" Though the death of Christ brought in universal redemption from the penalty of the first covenant, yet, it gives no claim to gospel salvation for any one. It merely opened a way for God to offer salvation in a new and better covenant. The law as a covenant of life, has become as a dead husband to us, by the death of Christ, that we may be united to him in this new covenant, as the only way of salvation; but we have no right to his interest, the inheritance of heaven, until we be married to him in the second covenant. To that we must look for every good, for time and eterty. If we fulfil the condition of this covenant we shall be safe, otherwise, we must abide the consequences of disobedience.

Having stated the demands of law on us, as fallen creatures; and showed that Christ, in our nature and as our covenant head, has answered these demands and delivered us from the law, as a covenant of life, and by his obedience, attained to its righteousness, we now proceed to inquire, how his righteousness applies to us unto justification of life.

We have no occasion for fine spun, metaphysical arguments on this subject. It is sufficient for my purpose to observe, that our loss and recovery were in the way of a covenant transaction, through a constituted public head. While our first parents were the whole of human kind, and as such, the natural and necessary representatives of their future generations, God was pleased *graciously* to covenant with Adam that if he would faith-

fully do his duty, or, even obey in one particular precept he should be established in life, happiness, and divine favor; that is, be entitled to the heavenly inheritance. But, in case he should eat of the forbidden fruit, *dying he should die:* from father to son, from generation to generation, *death temporal and eternal should be his portion.*

In like manner, when Christ offered to redeem the forfeited inheritance, and to save that which was lost, by giving his life for the life of the world; the Father, in the covenant of redemption, accepted his offer, on condition, he would not only honor the law with his perfect obedience, as Adam ought to have done, but pay the penalty he incurred by disobedience; in which case, he further engaged to bring in another covenant on better promises than the first, by means of which, he should have a seed, a *seed of promise*, which should be counted to him for a generation, and to whom, the inheritance should descend.

With this better covenant we are all concerned, and with this only for the first is taken away. In this, God covenants with man through Christ, to give eternal life to all who believe in Jesus. *Faith in Christ*, is the sole condition of this better covenant, which, we eminently style the *covenant of grace.* On this condition the obedience of Christ is the ground of our justification by the law; and on the same condition his death is a standing expiatory sacrifice for the personal sins of every individual. But we may not separate what God has joined together. Christ's obedience and death constitute his righteousness, as our sponsor, as explained above. Agreeably to which, God declares his righteousness for the remission of sins, that he may be just, and the justifier of him that believeth in Jesus.

Faith in Christ, is of infinite importance. In relation to our justification, it is that without which we cannot be saved. It will not, therefore, be amiss, just to mention here two or three characteristic marks of this faith. "Faith operates by love," not in and through, but *by.* Faith proceeds from *love*, as that by which alone it can act. As the waterwheel goes *by* water, so love to the person, character, and government of Christ, carries round the wheel of faith in all its various exercises. Love in proportion to its strength, produces trust and reliance on Christ, which are the very essence of faith. Hence arises another characteristic, viz. "faith is the substance of things hoped for, and the evidence of things not seen." Trust and reliance rooted and grounded in love, realize and anticipate the promises: the *believer* is as confident of them, as if they were in actual possession. *This* is followed by a third characteristic—"Faith purifies the heart as God is pure." The more we love, trust, and confide in Christ, so much more shall we strive to be like him. *Love* assimilates the heart to the object of love. It is impossible it should be otherwise: hence we read that, "Beholding the glory of the Lord in the face of Jesus Christ, we are changed into the same image, from glory to glory as by the Spirit of the Lord."

Such is that faith, which is the term of acceptance with God in the covenant of grace. It is a direct act of love and obedience; and expresses a right frame of of spirit. It is the spirit of Christ, and unites us to him, the *true vine*, as his spiritual branches; and as such, it is the appointed term of adoption into God's family, as heirs and coheirs with Christ, who is accepted and justified:—"Ye are all the children of God by faith in Christ Jesus; and if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Our faith, however, is not the procuring cause of righteousness, nor does it work the righteousness of the law; but is that act, by which, we have spiritual and real union to Christ, both in the temper of our minds, and in a covenant relation, and so, are one in him, as he and the Father are one. In virtue of this union, what Christ has done, as our sponsor or mystical head, we are accounted as doing. As is the vine, so are the branches. Is Christ justified, so are his members, "there is no condemnation to them who are in Christ Jesus." Abiding and acting in him, we have his obedience accounted to us: It is the obedience of his mystical body. Accordingly, St. Paul says, "The law is fulfilled in us who walk not after the flesh but after the Spirit." The law viewing the believer in Christ, sees no fault and acquits him, and the judge must pronounce sentence of justification.

To sum up the whole in a word, by a divine and gracious appointment, our faith constitutes us spiritual members of Christ. He, as federal head of fallen man, has, by his obedience and death, attained to the righteousness of the law, and is justified. His justification, according to the covenant of redemption between the Father and the Son, extends to all his spiritual members; therefore, all that are united to him by faith, are justified with him.

May we have grace, in all things, to adorn the doctrines of God our Savior, who gave himself for us that he might redeem us from all iniquity, and present us faultless before the presence of his glory with exceeding joy.

—— JOB.

ON THE DIVINITY OF CHRIST, NO. 9.

OBJECTIONS CONSIDERED.

IV. CHRIST acknowledges the Father to be the only true God. John xvii. 3.

Answer. Since there is but one true God, each person in the godhead is that *one only true God.* But it is not said that the *Father only* is the true God exclusively of the other persons of the divine Trinity; nor will these words of Christ support us in saying so.

V. It is objected that Christ disclaims some perfections of the Supreme God. Now if he wants any perfection essential to the Deity, he is not God in the highest sense.

Answer. As we allow this consequence, so we think it may as justly be concluded, that if Christ has any perfection truly divine, then he is truly God, and does not want any essential perfection. And as we have endeavored to prove that divine perfections are ascribed to him, we will now consider whether any essential perfection is disclaimed by him, or denied to

him. I say, *essential perfection* of the Deity. For it is allowed that there are *personal attributes*, such as unbegotten, only begotten, &c. by which the divine persons are distinguished. But the essential attributes of Deity are, we conceive possessed by the Son of God. And we shall now consider what is urged to the contrary.

1. It is said that Christ disclaims omnipotency, when he says John v. 19, I can do nothing of myself. Surely this is not the voice of a God, but of a man.

Answer. But he says also in the same verse "What things soever the Father doth, the same also doth the Son likewise." This I think is the voice of a God, and not of a mere man. He who doth all things that the Father doth must be almighty. Besides, it has been shown that he is almighty both from his titles and his works.

When Christ says that he can do nothing of himself, his meaning may be that he does nothing of himself separately, without the concurrence and co-operation of the Father. They are united in operation, as well as in essence. Or rather, Christ here speaks as Mediator, an office which he holds and executes under the Father, and agreeably to his commandment. But his condescending to become the servant of God for our sakes is no evidence that he is not by nature God Almighty. As the Son of God, and Mediator, he received all from the Father. And it was fit, that what Christ received from the Father be ascribed to him, as the Fountain of all power and perfection.

It is objected that Christ disclaimed absolute goodness; rebuking the young man who called him *good master;* adding, there is none good but one, that is God.

Answer. The words of Christ "Why callest thou me good," seem to have been spoken by way of inquiry, rather than rebuke, and to admonish him that, to call one absolutely good, was a higher expression of honor than was proper for a mere man, and that he should not have called him good master unless he meant to honor him as God. And if Christ had spoken in a way of reproof for his giving him a title, which properly belonged to God alone, kneeling before him in a worshipping posture, while he viewed him but as a mere man, I see not that this implies a disclaiming any divine perfections, though he would not receive idolatrous honors from one who believed him to be but a man.

It is also objected that Christ was not omniscient, and therefore was not God in the highest sense. For he owned that he knew not the day, or hour of his second coming, but that this was known to the Father only. Mark xiii. 32.

This seems to be one of the most considerable objections, that I have met with. And it has been supported and pressed with great acuteness and spirit. Let us see if this *dignus vindice nodus* can be untied.

Here let it be remembered, that it is testified of Christ, that he knew all things. The apostles had told him so, nor did he intimate that this was their mistake. It is also certain that he has that knowledge, which qualifies him

to be the Governor and Judge of the world. He has that knowledge which according to the Scriptures is peculiar to God, even the knowledge of the hearts of all the children of men. But what is alleged in the objection looks like a contradiction to it. How can these seeming contradictions be reconciled.

The common answer, (and I know no better) is to this effect, Christ being a true man as well as God, his human nature was subject to the imperfection of a finite being. His knowledge was limited. His human mind at that time knew not the day or hour of his coming. It was not then revealed to him as man. Though as God he knew all things, yet a human mind is not capable of omniscience. And the time of his coming, and the end of the world was not to be known by men, and so was not revealed to Christ as the prophet who was sent into the world to teach mankind. The knowledge which he had as teacher was such, as qualified him to execute this office according to the orders he had received. And he might truly say that as a man, instructed to teach his disciples the words of eternal life, he knew not what they inquired for.

But to this it is strenuously objected,

1. That this distinction of two natures is not intimated in these discourses of Christ.

I answer, The Scriptures testify that Christ is God, and that he is man. This is more than intimation, it is a plain proof that he has two distinct natures.

If it is impossible for the same nature to be less than fifty years old, and yet older than Abraham, when Abraham had been long dead; if a mere man cannot at the same time be in distant places, in heaven and earth; if every thing could not be made by a mere man who had no existence till long after the world was created; if it is impossible, that a mere man should be God over all, blessed for ever, sustain the peculiar names, titles, and attributes of the Supreme Being, do those works which are peculiar to him, and be the object of religious worship to angels and men, then Christ, of whom all these things are affirmed, had a nature distinct from the human. And it is in vain for any to say that this is a mere shift, a cunning invention of men.

2. It is objected, that Christ could not truly say that he knew not the day of judgment, if he knew it as God. For though we may affirm a thing of a person which belongs only to a part of him, yet we cannot truly deny any thing of a person, if it belong to any part of him.

I answer, Christ might truly say that he knew not the day of judgment, though as God he was omniscient, if this had not been revealed to his human understanding, and if it were sufficiently evident that he meant only to disclaim this knowledge in respect of his human mind. Expressions are true, if the intended meaning of them is true, and sufficiently obvious. And the intended meaning of language is often determined, not barely from the words separately taken, but from the words compared with the known character of the speaker, the subject to which they have relation, with other circumstances. Now supposing

Christ to be God (which as respondent I have a right to suppose, especially after the arguments which have been adduced in proof of it) taking it also for granted that he was a man, it must now be plain and obvious that if one who is God and man shall own himself ignorant of any thing, he must mean not that he is ignorant of it as God, for God is omniscient, but that he is ignorant of it as man whose knowledge is limited. Therefore they who believed that Christ is God and man, would be in no doubt what his meaning was, and that it was true in the sense obviously intended. It looks more like sophistical cavilling, than fair, candid reasoning for any to say that expressions are not true, when the intended meaning is true, and so obvious to those to whom they were addressed, that they could not be fairly misunderstood. A thing may be truly denied to a person though it belong to a part of him, when it is apparent, that the denial is meant only in respect of the part of which it may truly be denied. So when man is said to be immortal, this is denying mortality of him. Yet this is often said in respect of his soul, though in respect of his bodily part he is mortal. So Christ hath said, He that believeth on me shall never die, though all men are mortal.

3. It is further argued, If Christ had a divine knowledge, his disciples must be supposed to believe it, and then no doubt they directed their question to the divine knowledge, rather than the imperfect human capacity.

Answer. We willingly allow that Christ's disciples believed that he, as God, was omniscient. They said they were sure that he knew all things. And therefore when Christ said that he knew not the time of his second coming, it must be so plain and obvious that this was not meant of his divine nature that there could be no room for doubt, or danger of mistake.

But I should think that Christ's disciples directed their question to him as their teacher, and were not so absurd as to expect to receive any information of which he, as man, was ignorant. If they directed their question to him as the omniscient God, yet the answer which Christ gave them shews that he did not answer them as God who knoweth all things.

4. It is further objected, that Christ says the Father *only* knows the day of his coming; which plainly excludes every other person. And as Christ is confessedly a distinct person from God the Father, this knowledge is denied to him by consequence. Yea, it is expressly said in Mark xiii. 32, that the Son knoweth not that day. And his saying that that day is not known to men, or angels, or the Son, shews that he speaks of the Son in his highest character, as superior to the angels and inferior to God alone.

Answer. If we look back to the 26th verse we shall see that Christ is here speaking of himself as *Son of man*, or in his human nature, which being personally united to the divine *logos* has a dignity superior to the angels, and inferior only to God.

Whereas it is said that the *Father only* knoweth the day of the coming of the Lord, whence

it is argued that Christ in his highest character knoweth it not. It may be answered that the title, *Father*, is not only attributed to the first person of the godhead, by way of distinction, but was also a common appellation given to the divine being, among both Jews and gentiles. Whoever was acknowledged as God was also styled Father. If the word Father be thus understood in these words of Christ which we are now considering, the purport of them will be that neither men, nor angels, nor even Christ himself, as man, knew the day of his coming, but God only, and so no person who is God is denied to have this knowledge. And if by *the Father*, the first person of the godhead, be more especially designated, yet the other divine persons, particularly the Son of God, who is in the Father and one with him, cannot reasonably be supposed ignorant of that which is said to be known to the Father only. The Father who is termed the Fountain of the Deity, or rather the original of the divine persons is here considered as representing the whole godhead. To conclude that the Son of God, as God, is ignorant of that which is said to be known to the Father only would be as unreasonable as it would be to conclude that the Father is not omniscient, because Christ says that "no one (*oudeis*) knoweth the Father but the Son," who is also said to have a name which no one knoweth but himself. In short, there are so many examples in Scripture, in which universal expressions must be taken in a limited sense, that one is ready to wonder it should be so insisted on, that the exclusive term *only* be taken without the restriction, when there are so strong reasons to the contrary—

V. It is objected, that the way, in which we interpret this text will make the plainest speech uncertain and insignificant.

But this is said without reason. It is an approved rule of interpretation, that the meaning of expressions is to be determined, not only by the bare consideration of the words taken singly, but also by considering every circumstance, which may help us to discern what is the true intent of them. It is an approved rule of interpreting the Scriptures, to explain particular passages so, as to preserve consistency through the whole. Agreeably to these maxims we have endeavored to explain the text we have been considering; nor do we apprehend that any unreasonable, unallowable license has been taken by wresting and straining the words in a manner not warranted by parallel examples, as has been shown. And, upon the whole, the sense which we have given is not unobvious, when all circumstances are duly considered; and if it seem to any to be attended with any difficulty, it is as nothing compared with the absurdity of supposing such a person, as the Son of God is represented in the Scriptures, to be in his highest character and capacity, ignorant of the time of his coming, and the end of the world. And if the sense we have given appear sufficiently plain, obvious, and even necessary when all circumstances are considered, the objection, that *the evangelists subjoin no caution against taking the words in the obvious sense, is obviated* or superseded.

The words of Christ, Matt. xx. 23. Mark. x. 40, have also been urged as an objection to his proper divinity: "To sit on my right hand and on my left is not mine to give, but it shall be given to those, for whom it is prepared of my Father." But there is no foundation in the Greek text for any to pretend, that Christ disclaims a right to dispose of the honors and rewards of his kingdom, and assign to his servants their respective rank. For the words in the original are, "To sit on my right hand, and on my left, is not mine to give, save to those for whom it is prepared." What is added by the translators, by way of supplying a supposed ellipsis, rather obscures and perverts, then clears the sense of the words. Indeed, to say that it belongs not to Christ to assign his servants their rank, or the honors which they are to receive in his kingdom, would be contrary to so many plain and express Scripture testimonies that one might wonder that learned and ingenious men should ever suggest such a thought. Has not Christ said that *He gives his sheep eternal life*, John x. 28. That the Father hath given him power over all flesh, *that he should give eternal life* to as many as are given to him, John xvii. 2. Paul also expresses his assurance that there was laid up for him a crown, which *the Lord, the righteous judge should give to him, and all who love his appearing*, 2 Tim. iv. 8. In the epistles, which Christ sent to the churches in Asia, how often do such expressions as these occur; to him that overcometh *will I give* to eat of the tree of life. Be thou faithful unto death, and *I will give thee a crown of life.* To him that overcometh will *I give to eat of the hidden manna.* To him that overcometh *will I grant to sit with me in my throne*, &c. And again. Behold I come quickly, and my reward is with me *to give to every man according as his work shall be.* More proofs to some purpose might be adduced, but these seem sufficient.

(To be concluded in our next.)

THE PECULIAR DOCTRINES OF THE GOSPEL EXPLAINED AND DEFENDED.

[The following letter, from Noah Webster, Esq. to a friend in Boston, written for private use, is now published at the earnest request of some gentlemen of piety, who had read the original; the author having, on revision, made some alterations, and added a few remarks to elucidate particular points. Such parts as were of a more private concern are omitted. EDITORS.]

New Haven, Feb. 23d, 1809.

DEAR BROTHER,

I have read the little pamphlet, entitled a "Review of Hints on Evangelical Preaching," which you sent to me, requesting my thoughts on the subjects of which it treats. That the writer and the publisher of that review may have been actuated by very honest motives, I would not dare to question. Multitudes of respectable and intelligent men in this country, and probably in Europe entertain the same unfavorable opinion of what is called *evangelical preaching.* I once entertained similar opinions, though probably not to the full extent with the writer of the review. But I was opposed to every thing, that looked like *enthusiasm* in religion, and talked much about the propriety of being a

rational Christian. I am still opposed to enthusiasm, but I am now convinced that my former opinions were erroneous, and that I formerly included under that term, a belief in some of the fundamental, and *most rational* principles of the gospel.

That some preachers, who call themselves *evangelical*, may utter opinions which are *not* evangelical, is not at all improbable; nor is it to be expected that no man, who ministers in holy things should go too far in depreciating the moral duties. Minds, impelled by zeal, may acquire a momentum that may carry them beyond the gospel mark, at which they aim. But, if I understand the reviewer, he not only censures what may be really wrong in zeal, but aims to make the *moral duties* the essence of the gospel, which the publisher of the pamphlet calls the *benevolent and moral religion of Jesus.* And this I understand to be the creed of many respectable men in this country. I am probably as sincere a friend to the moral duties, as the reviewer; but that these constitute the groundwork of the gospel, I believe to be a fatal error, a rock on which perhaps more intelligent men are shipwrecked than on any other. Were there no other defect in this creed, this alone would overturn it, that no man, destitute of a principle of holiness, or a supreme love and regard to his Maker, can perform the moral duties, in the manner which the laws of God require. His motives cannot be pure; they cannot spring from the right source; nor will any man, without a higher principle, than a mere regard to social happiness ever be able to perform all the moral duties with steadiness and uniformity.

But let us examine this scheme of religion on other grounds. It is the principle of our religion, and of all true religion, that there is a God of infinite perfection, who is the Author of whatever has been created. This Being is man's Creator, and of course, his sovereign Ruler; and if his sovereign Ruler, he has a right to give laws to man for his government. From God's sovereignty, or his character as Creator and Governor of the universe, results necessarily his *right* to the supreme reverence of all the rational beings he has created; and from this sovereignty, and from the perfection of his nature, as well as from his benevolence to man, in creating him, and supplying him with all the means of happiness, results God's *right* to man's highest love and gratitude; for nothing is more obvious than that supreme excellence is entitled to the first place in our esteem. Our *first* class of duties then respects our Maker, our Preserver, our Benefactor, and Redeemer. These duties, I apprehend, are dictated by reason and natural religion, as well as commanded in the Scriptures. They result necessarily from our relation to the Supreme Being, as the head of the universe.

In the next place, men are made for society. Our natural propensities lead us to associate with each other; and society is necessary to the continuation of the species, as well as to our improvement, protection, and happiness. From this association of men, and the various interests involved in it, result numerous

social duties, which we comprise under the general term, *morality.* These constitute the *second* class of the duties of men. This distribution of our duties is precisely that which Moses has made in the ten Commandments, which were originally divided and engraved on *two tables.* The *first* table contained our duties to God; the *second*, our duties to each other; and this distribution is expressly recognized by our Savior, who declares that the *first* and great commandment is to love the Lord our God with all the heart, with all the soul, and with all the mind; and that the *second*, which is like to it, is to love our neighbor as ourselves.

Now let me ask the advocates of a *moral* religion, with what propriety or by what authority, can we dispense with the *first* table of the law, or even postpone it to the *second?* Are not the duties of *piety* as necessary and as positively commanded as the duties of *morality?* and more, are they not placed at the head of the list? The command, "thou shall have no other God before me," which enjoins supreme love, reverence, and adoration, as duties to the Creator of the universe, *precedes* all the other commands, not only in the order of arrangement, but in the order of *propriety*, resulting from God's character and supremacy. The Scriptures inculcate this doctrine from beginning to end; and it is as consonant to reason, and the moral fitness of things, as it is to the Scriptures.

To illustrate great things by small, let me state the following case. The father of a family, wishing to furnish his children with the means of enjoying happiness, tells them "I have the means of supplying you with every thing you can desire. I will build, for each of you, a house in my neighborhood, and I will send you every day, whatever you want or can enjoy, and you shall have no trouble in living, except in dressing and preparing the provisions and materials I shall send, to suit your own desires. But to secure to yourselves the continuance of my favors, it is necessary that you comply with two conditions—the first is, that you shall treat me with the respect due to a parent, and call daily at my house to thank me for the benefits you receive. The second is, that you shall treat each other with the utmost kindness and justice." Suppose then that these children, placed in this eligible situation, and living in profusion on their father's daily supplies, do actually comply, in a good degree, with the second condition, performing all their social duties, with tolerable, or even with strict punctuality; but pass thirty, forty, or fifty years without once calling upon their benefactor, to make to him their grateful acknowledgments. What shall we say to such base ingratitude? But suppose further, that these children, instead of a pious veneration, and daily expressions of gratitude to their kind father, should declare that *they owe to him no immediate duties:* that to be kind and just to each other is all that is necessary to fulfil the conditions, on which they hold their estates and enjoyments, and some of them even reproach their father as a hard master, and treat him with open contempt! What can be said in vindication of such conduct?

Can such children claim from their insulted benefactor a continuance of his kindness? Much less can they expect, or even hope from him further means of enjoyment, and a more splendid establishment! I leave this case, my dear brother, to be decided by the advocates of a *religion* consisting of *moral duties;* referring you however to a single passage of Scripture, in which Jehovah, as the Father and Ruler of men, claims his rights with the affecting benignity of a God. "A Son honoreth his father, and a servant his master; if then I be a father, where is my honor? and if I be a master, where is my fear?" Mal. i. 6.

If I understand any thing of God's character and moral government, and of our relation to him as his dependent creatures, a supreme regard to him as the first great cause and last end of all things, is the *foundation* of all true religion in the heart—as indispensable to the perfection of his moral government, as it is to the happiness of his rational creatures. Perfect excellence being entitled to supreme love and regard, and God being perfect excellence and the only Being of that character in the universe, it results that intelligent creatures must give to him the first place in their hearts, or they do not conform to the standard of moral rectitude, which God has established; and if they do not conform to that standard, they cannot be entitled to the happiness which results from such conformity. Hence we are repeatedly informed in the Scriptures, that "the fear of God is the beginning of wisdom;" the foundation on which the whole system stands. God then claims from us, as the first duty, a supreme regard to his character and laws, which is to be manifested by the duties of piety, prayer, worship, fear, love, attendance upon his instituted ordinances, and a reference to his will as the only rule of our moral and religious conduct; in short, an unreserved submission to his laws and government. He, as the Sovereign of the universe, has a *right* to this regard, he demands it as his right, and according to my view of his character and government, he cannot dispense with it. I should even say, with reverence, it would be an imperfection in his government if he could.

But this is not all. While God makes his own glory the chief object of his works and government, he has made holiness or conformity to his image, the condition, on which his rational creatures are to enjoy supreme happiness. The connexion between holiness and future felicity is inseparable. The happiness of a future life, is represented as consisting in the enjoyment of God's favor and presence. How, let me ask, can a soul enjoy the divine presence, without supreme love to the divine character? What joy can a soul experience in the presence of a God, to whose attributes and laws, it is not previously reconciled? How can a soul be delighted with the favor of God in heaven, which has never loved him supremely on earth? Is the heart to be changed after death? This, we are forbid to believe. A man may, in this life, perform moral duties, without any particular regard to his Maker, and without any particular relish for

his character and government. He may perform good works to his fellow men, even from a sense of their fitness and propriety, without performing a single act of homage to the Supreme Being, although, as I have before remarked, without a reference to God's will, he will rarely perform them with uniformity, even in the view of the world. But the natural heart is enmity against God; and if such moral man dies without a change in the affections of his heart, what qualification will he possess for that heaven, whose employment consists in *loving* and *praising* God? How will he relish the joys of pure and holy spirits? It is impossible. Even in this life, nothing is more painful to a man than the presence of a kind benefactor whom he has injured. Were a man of mere morality to be instantly transferred to the presence of the glorious Jehovah, his sense of ingratitude to his Maker and Benefactor, would fill his soul with unutterable torment. To a soul, not previously prepared, by pious affections, to relish the joys, that must spring from the presence and favor of a pure and holy Being, heaven itself would be a hell. An unholy being cannot be happy in the immediate presence of a holy God; at least, in my apprehension it appears to be impossible. Hence it appears that regeneration and holiness of heart, are in the very nature and fitness of things necessary to the enjoyment of heaven; and the gospel doctrines really stand as well on the immutable order of things in the universe, as on the positive declarations of Christ and his apostles. We are placed on this earth in a state of trial and probation, furnished with intellectual powers to learn the character of God and our own duty; with the word of God to direct us, and a free will to accept or reject the offers of salvation. To complete the means of salvation, a Mediator has been provided, to make an offering of himself for our sins and satisfy that law which we have violated, and which we ourselves are certainly unable to satisfy. In this state, the seeds of holiness are to be planted in the heart, and are destined to grow and ripen into a full harvest of felicity in a future life. *Holiness*, in this life, is the *germ of heaven*. But holiness, in a scriptural sense, and indeed in any sense, is a distinct thing, from a principle of morality. Morality or good works respect our fellow-men; holiness respects God. It is that state of the heart which proceeds from supreme love to God, faith in Christ, and entire submission to the divine commands. Without this holiness, the Bible informs us, no man shall see the Lord. And this holiness is indispensable to the performance of good works. As faith without works is dead; so good works are the fruit of faith. And according to the gospel, it is not possible for moral duties to be acceptable to God, unless they proceed from faith and holiness, or from a supreme regard to God's will, as their spring or motive.

These doctrines involve the necessity of regeneration, a doctrine which many men, called Christians, deny, and which the morality-system utterly excludes. I know not how men who believe the Scriptures can reason away a

doctrine so fully and expressly revealed as that of the new-birth. The passages of Scripture which directly assert the necessity of such a change, I need not recite; they must be familiar to you, but I will make a few remarks on this subject.

That the heart of man is naturally destitute of holiness, or true love to God, is equally proveable from the Scriptures and from observation. That the natural heart is at enmity with God, one would think any person must admit, who reads history, or observes the state of society within his own view. But I want no other evidence of the fact, than that which is furnished by the men who make morality or good works the basis of all religion and the ground of acceptance with God. The disposition to exclude the duties of piety as of primary importance, in a scheme of religion; or a disposition to obtain salvation, by the merit of moral duties, in exclusion of the merits of Christ's righteousness, without a supreme love to God and his laws, and an entire dependence on sovereign grace, is to my mind a demonstration that the natural heart is "enmity against God." Indeed it is an astonishing proof of pride and ingratitude, that men who acknowledge themselves to have been created without any agency of their own, and who cannot raise an arm or draw a breath without the agency of their Creator, should attempt to prove that they can obtain salvation by their own works, without divine aid, and without the infusion of a principle of holiness by the same Spirit which first breathed into man the breath of life. Why is it more improbable that God should exert his sovereign power, in regenerating the soul, to make it a suitable being to dwell in immortal glory, than that he should form the body, as a suitable being to inhabit the earth? It should be observed that the Supreme Being reserves to himself exclusively the glory of creation. He created man and the universe with all its furniture. He has placed the animals, plants, and minerals of this globe at the disposal of man. We have the means, under his providence, of multiplying the number of animals and plants, at pleasure; we can modify and use the species which he has made, but observe, we can *create* nothing; we cannot add a single new species to those which God has made. If the heart of man, in its natural state, is not qualified to be an inhabitant of heaven, and must be renovated, how is the change to be effected! The Scriptures every where represent the change of affections in the heart, as a *new birth* or *creation;* and if such is the change, who but God is to be the Creator?

Regeneration consists in an *entire change of the affections.* The natural man's affections are placed on temporal enjoyments and objects of this life. Hence the social duties are the sum of his religion. The affections of the regenerate heart are placed on God, as the first and noblest object of love; on Christ as the Redeemer, through whom man has access to God and happiness, and on the will of God as the only rule of his conduct. It looks to God as the Author of all good; trembles at the thought of

offending him; submits cordially to his commands and dispensations; and reposes with delight and unshaken confidence on his promises. The real Christian does not, in his moral conduct, make his own honor, interest, or reputation, the primary rule of decision; but endeavors to regulate his actions by God's law; "for of him, and through him, and *to* him are all things." In short, his heart recognizes the great truths delivered by our Savior, that the *first* and *great* commandment is to love the Lord our God with all the heart, soul, strength, and mind; and that the *second* is, to love our neighbor as ourselves. This is unquestionably the order of pious affections; the order of nature; the order of moral fitness; and the order of the gospel. And how is it possible for men who study the universe and read the Scriptures, to attempt to invert this order? From what cause proceeds this unnatural perversion of truth, as immutable as God himself? Is it not the natural pride, and the evil propensities of the human heart? Why does man wish to dispense with the duties of piety, and obtain salvation upon the strength of duties performed to his fellowmen? Is there any thing painful or mortifying in piety, and a dependence on divine grace for salvation? If there is, the heart is wrong. There is certainly no durable pleasure in sin. Long before I had these views of the gospel scheme of salvation, I was convinced that sin even in this life, produces more pain and misery, than real pleasure. No, my friend, there is no substantial satisfaction in this life, except in conforming to the laws of the Supreme Lawgiver. As his laws and character are the most excellent, and as intellectual happiness can proceed only from truth and excellence, it results that man must enjoy the most happiness, when his heart is reconciled to the divine laws, and most conformed to the divine character.

So far are the duties of piety and religion from being painful, that the human mind, roving from one temporal object to another, unsatisfied with the pleasure they afford, perplexed with doubts, and like Noah's dove, finding no solid ground on which to rest, never enjoys permanent peace until it has sought a refuge in that ark of divine safety, the Redeemer's kingdom. The soul of man, is, I am persuaded, never tranquil, till the will is subdued, and has yielded, with implicit submission, to God's sovereign grace. This submission, however humiliating it may appear to the natural man, is accompanied or followed with unspeakable satisfaction. The most dignified attitude of feeble, sinful man, is that of a penitent at the foot of the cross imploring pardon from an offended God; and I firmly believe, that every man must be brought to this posture, before he can enjoy any permanent tranquillity of mind in this life, or possess any qualification for the happiness of the next.

These sentiments may perhaps expose me to the charge of *enthusiasm*. Of this I cannot complain, when I read in the gospel, that the apostles when they first preached Christ crucified, were accused of being full of new wine: when Paul was

charged by Felix with being a madman; and when Christ himself was charged with performing miracles through the influence of evil spirits. If therefore I am accused of enthusiasm I am not ashamed of the imputation. It is my earnest desire to cherish evangelical doctrines, and no other. That the opinions here expressed are substantially true, I firmly believe; and I number it among the strong arguments in favor of the truth of these doctrines, and of revelation, that pious men in every age, have entertained similar views, and experienced corresponding affections of the heart. In every period of the church, and in every country, where the true religion has been professed, men of piety have had substantially the same views of the character of God, and of the duty of man; the same supreme love to their Maker; the same submission to his will, faith in his promises, and zeal in his cause, as were manifested by Abraham, by David, and the apostles. This uniformity of affections among pious men, in distant countries and periods of time, affords a solid proof of the truth of their religion, and of its divine original; for nothing is uniform but truth; nothing unchangeable but God and his works.

Nor is the opposition to this scheme of religion, in my apprehension, less an argument of its truth. In every age, men who are unwilling to submit to God's sovereignty, and who desire to have as little dependence as possible on his power and mercy, have opposed the religion which gives to God his true place in the universe. The men who now reject the doctrines of the divinity of Christ, of regeneration, of the atonement, of saving faith, and of free grace; follow the footsteps of the chief priests, scribes, and pharisees; substituting external duties for the doctrines of the cross. But, in my apprehension, we must receive these doctrines, or reject the Scriptures, as a forgery, and Christ as an impostor. To reject the Scriptures as forgeries, is to undermine the foundation of all history; for no books of the historical kind stand on a firmer basis, than the sacred books. The correspondence of the geographical descriptions, interspersed in various books, with the real state of the countries described, as it now exists, will demonstrate the historical truth of the Scriptures, beyond the possibility of cavil.

If then the Scriptures are ascertained to be faithful histories, or relations of many facts still capable of unequivocal proof, we have a pledge that the writers have not deceived us, in regard to facts not now equally susceptible of proof; and we have the strongest ground to believe that they are what they are declared by the writers themselves to be, the records of God's revealed will. No historical facts are better attested than the miracles performed by Jesus Christ; and to deny the facts is to set afloat all history. If Christ then performed the miracles ascribed to him, he must have been a divine person, or a mere man possessed of divine powers for particular purposes; but he could not have been a mere man, for he expressly declares that "Before Abraham was, I am," John viii. 58. "And now, O Father, glorify thou me with thine own self,

with the glory which I had with thee *before the world was*," John xvii. 5. We must therefore admit with the apostle, that Christ was "God manifest in the flesh," or place these declarations to the account of falsehood, and hold Christ for an impostor; which no believer in the Scriptures will have the hardiness to do. I once had doubts on this subject; but my mind is now satisfied of the divinity of our Savior. "Never man spake as he spoke." The prophecies respecting Christ, and the astonishing train of events, recorded in the Jewish history, as preparatory to his appearance, have had no small effect in satisfying my mind on this subject. Let any man attend, among other prophecies, to the clear predictions of Christ, in the ninth and fifty-third chapters of Isaiah, and he will find abundant evidence of Christ's divinity, and the inspiration of the Scriptures. It cannot be said that these predictions are forgeries, for we have ample proof that they were written several centuries before the birth of Christ. A part, if not the whole of the Old Testament was translated into Greek, by the seventy, nearly three centuries before Christ appeared, for the benefit of the Jews, who, after their captivity and dispersion, had lost a knowledge of the Hebrew language; and this translation is now extant. In addition to this, it has been justly remarked that the quotations from the Old Testament by the apostles and evangelists are taken from the Greek copy. If then the predictions of the prophets are genuine, as I firmly believe, they must have been dictated by the Spirit of God. Now the prophets apply to Christ not only the attributes, but the title of Jehovah יהוה צדקנו *Jehovah our righteousness*, Jer. xxiii. 6, and xxxiii. 16. I have long regretted that, in the common version of the Bible, the original word *Jehovah* has not been generally retained in the translation. I think the original loses much of its force in the English word LORD, and when applied to Christ, the evidence of the divinity of Christ, contained in the title, is, to an ordinary reader entirely lost, or much impaired.

To those who object to this doctrine of Christ's divinity, on account of its mysteriousness, I would reply, that there is nothing more mysterious in this doctrine, than in every thing else, respecting God and his works. Men should not stumble at mystery, after having disposed of the difficulties attending the belief of a preliminary mystery, the least comprehensible of all. The existence of a God, infinite, eternal, and unchangeable, in his being and perfections, is, in my apprehension, by far the greatest mystery, that can be presented to the human mind. Yet few men hesitate to believe in the existence of such a Being. Men who are not staggered at this first and greatest mystery, one would think, could not hesitate to give their assent to doctrines involving less difficulties; for when once the existence of a God of unlimited power is admitted, we may safely admit the existence of any facts, however mysterious and astonishing, that do not involve an absolute contradiction. I am not perfectly satisfied with the

terms used in creeds, "three persons in one God," the terms are not scriptural, and may not assist the understanding in its contemplations on this subject. I receive the doctrine just as the Scriptures represent it, without attempting to explain it in terms of my own. I bow to this, as to all other mysteries in the kingdoms of nature, providence, and grace. All creation is full of mystery, indeed the constitution of man, is perhaps as great a mystery as any other. The union of an intelligent principle, with a certain organic structure of bones, flesh, vessels, and nerves, is perhaps as really incomprehensible by us, as the existence of God, or the divinity of Christ; for we cannot compare degrees of incomprehensibility. Explain to my understanding, how a man, by an act of the will can move a finger, and I think I may safely undertake to unfold any mystery in the gospel. Explain to me, the natural cause of attraction, in gravitation, cohesion, or magnetism; describe to me the process of vegetation on the earth, and of mineralization, beneath its surface; attend the chymist in his laboratory, and see two invisible colorless gases combined in a certain proportion, producing that visible substance, water, and the same substance decomposed and converted into gases; in short, unfold to my comprehension, the cause of heat, the operations of light, and of congelation, before you complain of the mysteriousness of Christ's divinity. What is there, my dear friend, in heaven above or on the earth beneath, which we *do* comprehend? Surely beings of our limited capacities have no right to expect we shall be able to understand all the works and counsels of the infinite Jehovah. It is our duty to admire and adore, to love and obey. In short, it is the duty of man to be *humble*. Indeed it is a remarkable fact, that God rarely communicates to man the consolations of his grace, and evidences of his favor, till severe convictions have reduced him to a strong sense of the *feebleness* of his powers, as well as of the *sinfulness* of his heart. "God resisteth the proud, but giveth grace to the humble."

Men who depend on their own works for salvation, appear to question the special influences of the divine Spirit, in renewing the heart. It is difficult to reconcile this skepticism with a belief in the Scriptures, which repeatedly and unequivocally assert the fact. Real Christians have the witness within themselves; that is, they have evidence from their views of divine things and the affections of the heart, which leave little or no room to doubt the divine influence, which produced them. The operations of the Spirit are very various. In some persons, convictions produce anxiety and terror which drive them almost to despair. In others, convictions are less violent, but produce a solicitude which leads the subjects of them to read the Scriptures; to inquire the way to Zion; to attend to the means of grace, and gradually to renounce all reliance on themselves, and to seek God through Christ with humility, prayer, and submission. In some cases, though less frequently, persons, without much previous distress have opened to their minds, most luminous views

of the excellence of the divine character, of God's love and mercy in Christ, and seem to pass at once from death to life; and from the most determined enmity of heart and opposition to the Christian scheme of salvation, to the most cordial delight in the doctrines of the gospel. These facts which are within the observation of every honest inquirer, correspond with the account Christ himself has given of the operations of the Spirit, which are compared to the blowing of the wind, whose *effects* only are perceived. Many persons, whose views and affections are evidently changed, are not sensible of any particular operation on their hearts. They have new affections and views, but know not the time or the manner in which they received them. In others, the impressions are too sensible not to be recognized. I know there are men who denominate such impressions *enthusiasm* and *spiritual delusion.* But the instances of such sensible changes of the heart, in persons of sound judgment and cool, dispassionate minds, not prone to yield to fanciful suggestions and transient feelings, furnish evidence of the reality of such special agency of the divine Spirit on the heart, which I cannot think it right to reject.

That the operations of the Holy Spirit are sometimes accompanied with a *light* exhibited to the imagination, is not generally believed; but I am inclined to believe the fact on the authority of well authenticated cases. I see no more reason for disbelieving the fact, than for rejecting the account of St. Paul's conversion; for the soul of man is undoubtedly the medium through which the Supreme Being makes his communications. At the same time there is so much danger of deception, in the force of the imagination, that I think the evidence of such facts should be very clear to encourage confidence. The proof of a real change of heart should rest on the subsequent life; for "the tree is known by its fruit." But that God does make special communications of his favor to man, through the intellectual and spiritual principle, or soul, and that he often grants the requests of his children, by a direct agency, independent of visible means, are facts fully revealed in the Scriptures, and well known to Christians.

"Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son," is the repeated promise of our Savior; a consolatory promise that many pious souls have known to be fulfilled, to their unspeakable joy, and to the great confirmation of their faith.

These are points which I am sensible, are not generally believed. But why should they be questioned? For what purpose was the soul infused into man? Why was man distinguished from the brute? If man was made to perish like the beast of the field, of what use is his intellectual part? The animal appetites of the brute, afford perhaps, in the gratification, as much pleasure as those of man. Surely then man was endowed with superior powers and faculties for some important purpose. For what purpose? The soul bears some resemblance to divinity, and is evidently designed for

enjoyments of a superior rank. To direct the intellectual powers of man to their proper objects, it was doubtless necessary for him to have a revelation of God's will, and such revelation requires a direct communication from God. It may be said, that such communications were undoubtedly made, but having been made, and the substance of them recorded, further communications are unnecessary. This may, in a sense, be true; but I see no improbability in God's continuing to make special communications of his will to man, by illuminating the mind, in the present, as well as in former periods. The instances, in which such revelations are distinctly recognized, may be rare; but some well authenticated facts of this kind, may serve to confirm the truth of former revelations, and fortify the faith of Christians. Such instances now, as in former ages, may be intended to answer some important purposes in the economy of Providence and grace; and are probably, in most instances, given in answer to fervent prayer.

It is no objection to these opinions that such communications are not general or common; any more than it is to the special infliction of punishment, by divine wrath, on some heinous crimes, while other crimes apparently as offensive, are suffered to pass, for the present, unpunished. If a blasphemer, riding in company, should, with an oath and a lie upon his tongue, declare that the horse he is on never stumbles, and his horse should instantly fall and break the man's neck, no person could hesitate to believe it at least probable, that the Almighty had interposed, by his agency, to execute sudden vengeance on the offender. Yet many other men, committing a like offence, may escape present punishment, without, in the least, impairing the evidence of God's special interference in the case stated. For it is the character of God, as represented in the Scripture, and manifested every day, to exercise mercy rather than vengeance, and by a *few* instances of his wrath, to give examples and evidences of his power and government, to recal other offenders to their duty. It is equally probable that special communications of his will, and of his favor, may be made, to strengthen the faith, and animate the hopes of those who confide in him. Not to believe in such instances is to discredit all human testimony. If you will take the trouble to converse with experienced Christians, and read the written accounts of their lives, you must, I think, be satisfied, that God does, at times, as directly interpose, in behalf of those who *ask him in faith*, as he did in restoring health to the sick, and sight to the blind, under the ministration of our Savior on earth.

Such facts serve to establish the doctrine of a *special providence*, the truth of which I once questioned, but now fully believe. Indeed it is surprising I could ever entertain a doubt on the subject; for it is as unphilosophical as unscriptural, to admit a general providence without a special one; as a general providence implies particular providences. I was probably led into this error by the false philosophy which prevails in the world, by propagating which

men strive to exclude the agency of God from all direct concern with the affairs of this world, and of the universe. This philosophy substitutes for the mighty hand of Deity, the operations of *second causes*, and *laws of nature*. We are taught in our youth that nature or created things, are subject to certain *laws*, such as *attraction*, *gravitation*, and *repulsion;* and with the help of these, we pretend to account for all the phenomena of the universe, without the direct agency of a supreme, intelligent Cause.

But what are the *laws of nature? Nature*, in its most comprehensive sense, means all that is *made* or *produced*, and *laws*, when applied to such created things, signify the regular motions, operations, and changes of these things; or the causes by which they are produced. If the laws of nature are the motions and changes of bodies, then they are *effects*, and not causes, and we ascribe the phenomena of the universe to the *effects* of something else. If these laws are the producing or primary cause, they must be the supreme Author himself, whom all rational men must admit to be an intelligent Being. Is it possible that laws or principles, competent to carry on the stupendous operations of the universe, can be attached to matter, and not immediately dependent on the almighty Author! Is matter susceptible of such active principles, independent of an intelligent mind? I would not dare to circumscribe, even in thought, the power of Jehovah; but I have given up this philosophy, and am compelled to resolve all the *laws of nature* into the direct agency of the *almighty first Cause*. The operations of nature are evidently the effects of that power constantly exerted, which first called all things into existence. Hence their uniformity, for nothing can be uniform, but God and his operations.

The Jews were an illiterate people, cultivating neither arts nor sciences, to any considerable degree; yet, surprising as it may appear, they were, for ages, the only people whose history has come down to us, who appear to have had just ideas of the only true philosophy, which, mounting to the true source of all created beings and their operations, ascribes all events to Jehovah. Upon this scheme of philosophy, the difference between miracles and natural events is, that natural events are the *usual*, *constant*, and *regular* operations of divine power, and supernatural events are the *unusual* and *special* operations of the same power, which astonish men, merely because they are not frequent. It cannot be the *magnitude* of the event which excites our wonder; for we have no ground to suppose the raising of the dead is a *greater* act of divine power, as it regards the Supreme Being, than the growth of a tree. If any person should incline to allege that the difference between a miracle and a natural event, is, that a natural event takes place by means of some medium or instrument, and a miracle, without such medium, this would only compel us to mount one step higher to find the immediate agency of God. The waters of the Red Sea were removed to make a passage for

the Israelites, by a "strong east wind;" but it was "God who caused that wind to blow," and the effect produced may have been as really supernatural as the revival of Lazarus from the dead.

I see nothing therefore in reason to make me doubt, that God's moral government may admit, and even require, in every period of the world, special interpositions of power, divine and supernatural; nor can I see in such special interpositions, any thing more improbable, than in the first formation of man, by moulding matter into a particular organic frame, and infusing into it an intelligent principle. The God who created the universe, governs it and all the beings that inhabit it, by such exertions or operations of power, general or particular, as best suit his own purposes.

The doctrine of predestination and election is one which is much opposed by some denominations of Christians. But I see not how this doctrine can be separated from the being and attributes of an infinite God. If God is infinite, there can be no such thing as *past*, and *future*, or a succession of ideas, in the divine mind. The terms *predestination* and *foreknowledge*, are therefore inapplicable to the Supreme Being; and are used only in reference to finite beings, who have a succession of ideas. An infinite being must know with certainty every event, *future* as well as *past;* and if events are certainly known to him, they must be unalterably determined: for how can he *know* them, but in consequence of his own determination? If they are not certain he cannot know them; and this supposition involves both a limitation of his knowledge, and an imperfection in his attributes. I conceive therefore the Scriptural doctrine of election stands on the very character and attributes of that Being, "with whom is no variableness, neither shadow of turning." Yet we are conscious of free agency in our determinations. That man, is not, in a strict sense perfectly free, that is, independent of God, in determining his actions, we must believe, for there can be but one such being in the universe, as a perfectly independent mind; but I see no contradiction nor absurdity in the doctrine of a predetermined order of events in the universe, and at the same time, the possession by man of such a freedom of will, as to render him accountable for his actions. The first is affirmed in the Scriptures, and in my apprehension, is inseparable from the sovereignty and infinite perfections of the Deity; while the last is equally affirmed in the Scriptures, and authorized by our own experience. The terms *unconditional election*, I think, are inapplicable to the subject; for we have the Scriptures for our authority, supported by every principle of reason, that every man's future state will be determined by his voluntary obedience or disobedience. I think it better to submit and obey, than to perplex our minds with abstruse reasonings on subjects beyond our comprehension.

To many men, the doctrine of *free, unmerited grace*, in the salvation of sinners, is very offensive. Such persons seem to suppose they can merit salvation and claim it as a right. But was not our

first formation an act of free grace and uncontrolled sovereignty? Was not the gift of an intelligent mind to man, distinguishing him from the brutes, an act of sovereign grace? Did a man ever plant a field with corn, and claim from the Almighty, as a *right*, a fruitful harvest? Why then object to free grace in the works of salvation? Surely man, a feeble frail being, who holds his life and all his powers, at divine sufferance, should be more humble.

But is there nothing for man to do? He is commanded to "work out his salvation with fear and trembling." Yes, my friend, man has much to do, he must work out his salvation with fear and trembling; but the misfortune is, a great part of the world wish to work out their salvation *without* fear and trembling. They are willing to be honest and just to their fellow men, and then confidently claim salvation from their Creator, without fearing his laws or trembling at his judgments; without performing the duties of piety, submitting to his will, or accepting a Savior; in short, without that humility, which gives God all the glory, and that holiness without which there can be no enjoyment in heaven. The condition of salvation which God has imposed is, that *the heart must be right with God;* not with man, for man is not the lawgiver or judge, but *with God*, the only being who has the right to judge, and the power to punish or reward.

Man comes into the world without any knowledge of his Maker, and with a heart opposed to his law. His business is to learn the character of God, from the Scriptures, and from the works of nature and providence; then to learn his own sinfulness and frailty, and his obligations to love and serve his Maker. Being convinced of his own sinfulness and utter helplessness without divine aid, it is his duty to abandon every sin, to humble himself before his Maker, repent of all his transgressions, bow to God's sovereign will, implore his pardon, and cordially accept of the Savior, as his only hope and refuge. On such conditions salvation is freely offered; and those who comply with them, may expect the consolations of the Spirit, and good hope through grace, of their acceptance with God. But men cannot expect these consolations, until they are humbled. Those who proudly rely on their own good works, virtually tell their Maker, they do not want his assistance and grace; and God gives his Holy Spirit to those only who ask it in humility. God is the Sovereign of the universe. He *does* govern it; he has a right to govern it; and men, if saved, can be saved only on the conditions which he has prescribed. He reserves to himself the whole glory of saving sinners, and the hearts of his children rejoice in the divine determination.

I am therefore of opinion that the doctrines of divine sovereignty, the divinity of Christ, regeneration by the Holy Spirit, and free grace through Christ, are fundamental in the gospel scheme of salvation. Those who reject these doctrines appear to me to tear out the vitals of christianity, leaving nothing but a lifeless skeleton. The cold doctrines of Arminianism almost exclude the di-

vine agency in man's salvation. They supersede the necessity of a Redeemer, and of public worship, for morality may be taught in families and schools. In short, they never reach the heart, and appear not to alter the life and character.

Such are not the doctrines of the gospel. These elevate the soul to God, the Fountain of light, life, and blessings; they subdue the natural pride of the heart, control the passions and change the affections. They infuse a principle of supreme love to God, and create a faith in Christ which tranquillizes the soul, dispels the gloomy anxieties of skepticism, alleviates the cares, and enlivens the joys of life; and to crown all, reposes, with delightful confidence, upon the almighty arm of a Redeemer for salvation.

Nor are the temporal benefits of real religion less conspicuous, in the effects they produce in families, and in society. In minds the best regulated by family discipline, and the rules of civility, there will at times break forth sallies of envy, jealousy, petulance, and discontent, which annoy the peace of families and of neighborhoods. Nothing seems effectually to restrain such passions but divine grace. The fear of man, and a regard to decorum will not produce the effect, in minds of a particular structure. But the humbling doctrines of the gospel change the tiger to a lamb. Real religion, which implies a habitual sense of the divine presence, and a fear of offending the Supreme Being, subdues and controls all the turbulent passions; and nothing is seen in the Christian, but meekness, forbearance, and kindness, accompanied by a serenity of mind and a desire to please, as uniform as they are cheering to families and friends. On this subject I speak with delight from observation.

At the same time, real religion inspires mutual confidence, it establishes a guard over the heart, and creates a security for fidelity and affection, in husband and wife, parents and children, brothers and sisters, neighbors and friends, which cannot be derived from authority or instruction; from the force of law, or the influence of example.

These, my dear brother, are some of my views of the calvinistic doctrines and their effects. These doctrines, in the main, I do believe to be *evangelical*, and my belief is not the effect of education, for formerly my opinions were unfavorable to some of these doctrines. My belief is the fruit of some experience, and much inquiry and reflection.

It is with heart-felt regret, that I see a large portion of the world so inattentive to religion. Men often live for many years, gazing upon the stupendous fabric of the universe, apparently without a sentiment of piety; and wander among the charming beauties of the earth, where the power, the wisdom, and the beneficence of the Creator are displayed on every flower, and every leaf, with as little admiration and gratitude, as the beasts that graze on the field. Equally insensible are they to the beauties of the divine character, unfolded in the works of providence and grace; forgetting that the same God who arrays the lillies of the field, with more than Solomon's glory, is ready to clothe

his children with the splendid robes of the Redeemer's righteousness. And what is astonishing, but often true, the more temporal blessings men enjoy, the less disposed are they to love and obey their heavenly Benefactor: a truth which gave occasion for our Savior to remark, how difficult it is for a rich man to enter into the kingdom of God. It is a melancholy proof of the depravity of the human heart, that men often invert the order of things, and suffer their gratitude to abate, in proportion as their wealth increases. Indeed it is extremely painful to a reflecting mind, to observe men in affluence, who live amidst a profusion of every thing the bounty of heaven bestows, indulging in sensual gratifications and rolling in splendor; but forgetting, or insulting the Benefactor, while they riot on the benefit.

But I must come to a conclusion; or instead of a letter, I shall write a book. I could dwell on subjects of this kind with pleasure; but if what I have written is the truth, it is enough: if not, it is too much. If my opinions are erroneous, I should be happy to be corrected; if they are substantially true, I hope they will have their due weight. As pilgrims on the same journey, it *would* be for our mutual happiness on the road, "so to be agreed as that we might walk together," and be united in principle as well as by the most endearing of all ties, Christian love.

I am, with sincere affection,
Yours, &c.
NOAH WEBSTER, jun.

SELECTIONS.

THE CHARGE OF SEDITION AND FACTION AGAINST GOOD MEN, ESPECIALLY FAITHFUL MINISTERS, CONSIDERED AND ACCOUNTED FOR.

These that have turned the world upside down, have come hither also.
The unbelieving Jews.

(Concluded from p. 26.)

THE fact, that the character of *seditious*, *troublesome*, and *disorderly* has been constantly given by wicked men to the servants of GOD, was established in the last number. We are now to inquire what it is in true religion, that gives occasion to this charge, and makes the world to believe it.

That there must be something of this kind is very evident. So uniform an effect, could not take place without an adequate cause. And, to a serious and attentive observer, I am persuaded it is not difficult to discern. The general cause of this effect is, that, in an equivocal sense, the charge is just. True religion does, indeed, give trouble and uneasiness to wicked men, while they continue such; and it cannot be supposed, but they will deeply resent it. In order to illustrate this a little more fully, I beg your attention to the three following observations.

1. The example of the servants of God, is a continual and sensible reproach, to the contrary conduct of the men of the world. Nothing can preserve peace to any man, but some measure of self-satisfaction. As a deceived heart turns the wicked aside, so the continuance of self-deceit is necessary to his tasting those pleasures of sin in which his mistaken happiness is placed. To reproach his conduct, therefore, is to disturb his dream, and to wound his peace. And as pride, however finely disguised, has the dominion in every unrenewed heart, how offensive must every species of reproof be, to men of this character? Now, is not the example of every good man, a severe and sensible, though silent, reproof to the wicked? With whatever specious arguments men may sometimes plead for sin, with whatever false pretences they may often excuse and palliate it to their own minds, when it is brought into one view with true religion, it is not able to bear the comparison. The example of good men to the wicked is, like the sun upon a weak eye, distressing and painful. It is excellent in itself, but it is offensive to them. If I may speak so, it flashes light upon the conscience, rouses it from a state of insensible security, points its arrows, and sharpens its sting. What else was it that produced the first act of violence that stands upon record, the murder of Abel by his brother Cain? Of this the apostle John speaks in the following terms, "Not as Cain, who was of that wicked one, and slew his brother: and wherefore slew he him? Because his own works were evil, and his brother's righteous."

And, as every worldly man's own conscience is thus made troublesome to him by the example of the children of God: so it tends to set sinners at variance with one another, and exposes the conduct of each to the censure of the rest. Sin, however universally practised, is yet generally shameful. Conscience though bribed, and comparatively blind in a man's own case, is often just and impartial, at least under far less bias, in the case of others. It is in this way, and in this way alone, that the public honor and credit of religion is preserved, amidst so great a majority who are enemies to it in their hearts. Must not then, the example of a strict and conscientious person, set in the strongest light the faults of those who act a contrary part, so often as they happen to fall under observation together. Nay, does it not open the eyes of the world upon many lesser blemishes which would otherwise escape its notice? The degree of shame that attends any practice, is always in proportion to the sense which the bulk of mankind have of the evil of it. And this sense cannot, by any means, be more strengthened, than by an example of what is good; as deformity never appears so shocking as when compared with perfect beauty. Thus a truly pious man is, by every instance of his visible conduct, exposing to reproach some one or other, and by consequence provoking their resentment.

It is for this reason that men discover such a proneness to disparage every profession of piety

superior to their own. How common is it to ascribe every such appearance to weakness or hypocrisy. In the generality of wicked men this is not so properly malice as self-defence. If they should allow the excellence of such a character, it would be condemning themselves out of their own mouths. Their inward reflection, in all probability, is perfectly similar to that of the Pharisees, when Christ asked them, Whether the baptism of John was from heaven, or of men? "They reasoned with themselves, saying, If we shall say from heaven, he will say unto us, Why did ye not then believe him?" In the same manner, should any confess the excellence of a conduct opposite to their own, it would be impossible to avoid saying to them, Why do ye then so sin against light?

Every one will see, that this must necessarily hold most strongly in the case of those whose office, or whose work, is of a public nature. They are like a city set on a hill. As their character is most conspicuous, it is, by necessary consequence, most useful to the good, and most provoking to the wicked. Faithful ministers of Christ, for instance, are the lights of the world, and by their piety and diligence, are a standing reproach to the world lying in wickedness. But, in a particular manner, they must be the objects of the hatred and resentment of those of their own order, who will not follow their steps. This is an evident consequence of the principle above laid down. As their character suffers most by the comparison, their passions must necessarily be most inflamed. Let a minister of Christ be ever so guarded in his speech, ever so inoffensive in his carriage, ever so distant in reality from injuring others; if he be more frequent and more affectionate in preaching, if he is more assiduous in the duties of his function, this must naturally excite the resentment of the lazy, slothful part of his profession. This of itself, is injury enough to those who love their worldly ease, and have more pleasure in the possession of their benefice, than the exercise of their office. Is this surprising? Not in the least. His conduct does indeed molest their quiet: it either forces them to greater diligence, or holds up their real character to light, and exposes them to contempt and scorn.

In order at once to confirm and illustrate this truth, observe that the force and malignity of envy in defaming of characters, is always in proportion to the nearness of the person to whom the character belongs. Distance, either of time or place, greatly abates, if not wholly extinguishes it. Suppose the character of a person drawn, who lived many ages ago, or even at present in a very distant country; suppose him represented as eminent in virtue of every kind, as remarkably diligent, as indefatigably active in doing good; there are few who shew any disposition to call in question the fact, or impute it to sinister motives. But let the same be the apparent character of any man among his contemporaries, and how many are immediately up in arms against him? How implicitly do they believe, and with what pleasure do they spread every idle calumny to his preju-

dice? How is his piety immediately converted into hypocrisy, his zeal into faction and ill nature, his fervor and diligence into affectation and love of popularity; and, in a word, every valuable quality into that vice, by which it is most commonly or most artfully counterfeited.

That this difference of judgment is entirely owing to the reason I have assigned, will further appear, if you consider, that so soon as a connexion of the same nature happens, by any accidental circumstance to be established, the same invidious resentment immediately takes place against the most distant characters. What inveterate prejudice do infidels generally show, against the characters of the Scripture saints, and those of the fathers of the Christian church, because the establishment of such characters does necessarily and manifestly infer the overthrow of the cause in which they are embarked. In the mean time, the wise men of the heathen nations are suffered to possess, without contradiction, all the reputation which their countrymen in after-ages have thought fit to bestow upon them. Nay, sometimes to serve a certain purpose, their character is increased and magnified beyond all reasonable bounds. What pains have been taken by those Christians, who patronize the modern inventions and improvements in theology, to undermine the characters of the most eminent champions of the ancient faith? What would some persons teach us to believe of Athanasius and Augustine in earlier, Calvin, Luther, and Melancthon in later times? Not that we have not well attested evidence of their piety and integrity, but that, being of different sentiments from their accusers, the excellence of their character is too good a support to their cause.

2. Another reason why the servants of God are represented as troublesome is, because they will not, and dare not comply with the sinful commandments of men. In matters merely civil, good men are the most regular citizens and the most obedient subjects. But, as they have a Master in heaven, no earthly power can constrain them to deny his name or desert his cause. The reply of Peter and John to the Jewish rulers when they were commanded "not to speak at all or teach in the name of Jesus," was in the following terms, "Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye."* With what invincible constancy and resolution did Shadrach, Meshach, and Abednego refuse to bow before Nebuchadnezzar's golden image? The case of Daniel was perfectly similar, whom even the king's commandment could not restrain from prayer to God.

When good men are unhappily brought into these circumstances, their conduct is an apparent contradiction to authority. How ready are lordly and oppressive tyrants to style it obstinacy and pride? And when are there wanting slavish and submissive flatterers near every inferior tribunal, to aggravate the crime, and to cry, "If thou let this man go, thou art not Cesar's friend?" It is not to be imagined, indeed, but such as are

* Acts iv. 19.

strangers to true religion, must be greatly provoked at those who will not comply implicitly with their commands. There is a remarkable passage in a letter of Pliny the younger, to the emperor Trajan, which plainly points out the sentiments entertained by many on this subject. He was a man in other matters abundantly humane, and yet hear his own account of his treatment of the Christians when brought to his tribunal. "I asked them if they were Christians; if they confessed, I asked them again threatening punishment. If they persisted, I commanded them to be executed; for I did not at all doubt but, whatever their confession was, their stubbornness and inflexible obstinacy ought to be punished."

There is a love of dominion natural to all men, which is under no control or restraint in those who are void of religion. This must naturally dispose them to carry on their schemes, and to insist on having them universally complied with. It frets and provokes them, therefore, to find any who will not be subservient to their pleasures. A refusal to obey, on a principle of conscience, is expressly setting bounds to their authority, and saying, hitherto shalt thou go, but no further. How few are able to bear this with patience, the history of the world in every age is one continued proof.

Such refusals also, do always reflect some dishonor upon the measures to which they stand in opposition. Whatever any person refuses to do, he, as far as in him lies, represents as wrong and sinful; and, in some respects, unworthy or unfit to be done. Thus it comes to be considered not only as withdrawing his own allegiance, but as corrupting and seducing others. And no doubt, it tends to draw the attention of the world to the disputed command, and makes some, perhaps, sift and examine what they had before blindly gone into without suspicion. Hence it naturally follows, that whenever such interference happens between human and divine authority, good men must be considered as disorderly and troublesome; and those of them of all others most troublesome, who with the greatest constancy adhere to their duty, or who, with the greatest honesty and boldness, resist and oppose corrupt measures.

3. One other reason why the servants of God are accused as troublesome, is because they are, in many instances, obliged, to bear testimony against the sins of others, and openly to reprove them. Reproof is plainly, of all others, the greatest offence and provocation of the proud, and draws down their heaviest resentment: and yet it is often unavoidable. There are some cases in which every Christian without exception, must feel the constraint of this divine law. "Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him."* Some sins are so flagrant in their nature that, even to witness them with silence, would imply some participation of the guilt. In such cases it is the glory of the poorest and meanest servant of God, to resent the dishonor that is done to his name, and reprove the most exalted sinner.

* Lev. xix. 17.

But this duty, and the odium arising from it, falls most frequently to the share of the prophets and ministers of God, who have received a commission to speak in his name and to plead his cause. The faithful discharge of their duty, includes in it plainness and boldness in reproving sin of every kind. They must assert and maintain the truth, and point out the errors opposite to it, with all their guilty fruits, and all their dreadful consequences. How offensive this to human pride? It must certainly either convince or provoke, reform or inflame. When righteous Lot says, in the mildest terms, to the lustful Sodomites, "I pray you brethren, do not so wickedly," how fierce is the answer? "And they said, stand back. And they said again, this one fellow came in to sojourn, and he will needs be a judge."*

How many martyrs to truth have there been since the world began? Without mentioning those in the Old Testament, you see John the baptist lost his life by reproving the incestuous adultery of Herod and Herodias. Our blessed Savior gives the following account of the hatred of the world to him, and the contrary reception it gave to his temporising brethren, "The world cannot hate you, but me it hateth, because I testify of it, that the works thereof are evil." By consulting the history of the gospel you will find, that what gave rise to the conspiracy of the Scribes and Pharisees against him, was his dragging off the mask under which they lay concealed, and discovering the errors of their doctrine, and the licentiousness of their practice. When they "perceived that he spake against them,—they took counsel against him to put him to death;" and accomplished it so soon as they could do it with safety. But there cannot be a better example, or indeed, a more lively and well drawn picture of the effect of plain and just reproof, than in the case of Stephen, when pleading his cause before the Jewish rulers. "Ye stiffnecked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the just One; of whom you have been now the betrayers and murderers. When they heard these things, they were cut to the heart, and they gnashed on him with their teeth."† It is plainly for this reason that the apostles, in their prayers for assistance, do almost constantly ask, that they may be endued with a proper degree of boldness and resolution, "And now, Lord, behold their threatenings; and grant unto thy servants that with all boldness they may speak thy word."‡ Many other prayers are to be found in the apostolic writings which run in the same strain.§

It is very natural for every one at this distance, to imagine, that he could have been in no danger of making such an obstinate resistance to the truth, or persecuting, with such implacable enmity, those who espoused it. But, my brethren, all worldly men, in every age, have still

* Gen. xix. 9.

† Acts vii. 51, 52, 54. ‡ Acts iv. 29.
§ See Eph. vi. 19. 2 Thess. iii. 2.

the same abhorrence of the faithful servants of God; the same impatience of reproof, when it touches themselves. Our Savior draws their character with great beauty, in speaking to the Pharisees; "Wo unto you Scribes and Pharisees, hypocrites, because ye build the tombs of the prophets, and garnish the sepulchres of the righteous; and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets."* It is very delicately hinted in this last verse that they were of the same nature, that they grew, as it were, upon the same stock, and therefore it might be expected that they would bring forth the same fruit. I cannot but here mention a remark of a very eminent writer upon this passage; "That all nations partake much of this disposition of the Jews, to honor the dead saints, and persecute the living."†

I have taken notice above, that in every period of the church the most faithful of the servants and ministers of God, have, in in fact, been counted troublesome by corrupt and worldly men. The same passages of history constantly shew, that this has arisen chiefly from their attempts to stem the tide of prevailing vice; from their boldness and faithfulness in reproving fashionable crimes. In the twelfth century, Arnulphus, a devout man, and excellent preacher, speaks thus to the clergy: "I know that you seek my life, and will shortly kill me: But why? I speak the truth to you, I reprehend your pride and haughtiness, avarice, and luxury: therefore I please you not."‡ And in the fourteenth century, an ancient writer speaks of the court of Rome in the following terms: "For what can you conceive will happen where virtue was long ago extinct and buried? There surely truth is the highest crime, and of itself sufficient to procure the hatred of many. For how can we expect but that should happen, where a true word cannot be spoken without a great reproach, where the worst of men are promoted,—where simplicity is esteemed madness,—where good men are rendered ridiculous, insomuch that now scarce any of them doth appear to be laughed at. These few things truth itself hath dared to speak, whence you may gather what you are to think of many others, which fear doth force me to conceal."§ It is unnecessary to cite many passages to this purpose; I shall therefore conclude with the following just reflection of the pious, diligent, and catholic Mr. Baxter; "I see there is no help for it, but we must offend wicked men. It is impossible to avoid it, but either by our silence or their patience. Silent we cannot be, because the word of God commands us to speak; and patient they cannot be, because sin has the dominion in their hearts."

Witherspoon.

* Matt. xxiii. 29, 30, 31. † Tillotson.

‡ Whitby's App. to his book on Host-worship.

§ Petrarch's Ep.

EXTRACT.

BISHOP Lavington, a man who abhorred fanaticism, in a charge to his clergy, has these words:

"My brethren, I beg you will rise up with me against MORAL PREACHING. We have long been attempting the reformation of the nation by discourses of this kind. With what success? NONE AT ALL. On the contrary we have dexterously preached the people into downright infidelity. We must change our voice. We must preach Christ, and him crucified. Nothing but the GOSPEL is, nothing will be found to be, the *power of God unto salvation*, besides. Let me therefore again and again *request*, may I not add, let me CHARGE you, to preach JESUS, and salvation through his name. Preach the Lord who bought us; preach redemption through his blood; preach the saying of the great High Priest; HE WHO BELIEVETH SHALL BE SAVED; preach repentance towards God, and faith in our Lord Jesus Christ."

THE LINGERING SOUL'S REFLECTION.

How doth my slothful soul sink down into the flesh, and settle itself in the love of this animal life? How doth it hug and wrap up itself in the garment of this mortality, not desiring to be removed hence, to the more perfect and blessed state? The husbandman is indeed content to stay till the appointed weeks of the harvest; but would he be content to wait always? O my sensual heart! Is this life of hope as contentful to thee, as the life of vision will be? Why dost thou not groan within thyself, that this mortality might be swallowed up of life? Doth not the Scripture describe the saints by their earnest looking for the mercy of our Lord Jesus unto eternal life? Jude 21. *By their hastening unto the coming of the day of God*, 2 Pet. iii. 12. What is the matter that my heart hangs back? Doth guilt lie upon my conscience? Or have I gotten into a pleasant condition in the world, which makes me say as *Peter* on the mount, *It is good to be here?* Or want I the assurance of a better state? Must God make all my earthly comforts die, before I shall be willing to die? Awake faith, awake my life; beat up the drowsy desires of my soul, that I may say, make haste, my beloved and come away. FLAVEL.

REVIEW.

DR. REES' CYCLOPÆDIA, VOL. IX. P. 1.

CONSIDERABLE additions are made to the article CLAYTON, *John*, by the American Editors. Mr. Clayton came from England to Virginia, in his youth; pursued the study of botany through a long life, with great diligence and success; was admitted a member of some of the most learned literary societies in Europe; and corresponded with Linnæus, Gronovius, and other

celebrated botanists. He seems to have been a learned, useful, and pious man.

The writers of the article CLIMATE coincide with the great body of the learned, in the opinion, that the temperature of the seasons, in every part of Europe, has undergone a great alteration, since the time of Augustus. The article is enlarged in this edition, with extracts from the very respectable essay on the subject by Dr. Williams, published in the same volume with his History of Vermont. We understand that Mr. Webster, in a paper communicated sometime ago to the *Connecticut Academy of Arts and Sciences*, has taken up the subject; and, by a thorough investigation of many facts, has shewn, that there has been by no means such a change of climate in Europe as is generally supposed, and that, with similar cultivation, the same regions produced the same fruits eighteen hundred years ago, as are produced now. This paper, it is expected, will soon be printed, with other communications, in a volume now preparing for the press, by direction of the *Connecticut Academy*.

COLDEN, *Cadwallader*, is a new article of biography. The subject of it came from Scotland soon after his education was completed, and settled first at Philadelphia, and then at New York. He was a physician, a scholar, a botanist, and, during a great part of his life, a colonial magistrate. He corresponded with many learned persons in Europe, and gave them much information with respect to the infant colonies. He sustained the office of lieutenant governor of the state of New York for several years, and died at a very advanced age in 1776.

VOL. IX. P. II.

UNDER the article COLLEGE, Dr. Rees had collected some account of nearly all the seminaries of liberal education in the United States. The American editors have added something to the information with respect to most of these Colleges. Their additions, however are not satisfactory. No mention is made of the studies in any of the New England Colleges; and but two or three of those in the other States are described with sufficient particularity, in this respect. The expense of board, tuition, wood, &c. &c. is placed, perhaps in every instance, considerably lower than facts will warrant. Much more information on this subject, might have been collected with very little trouble.

The character of COLLINS, the deist, is treated much in the same manner, as that of Mr. Chubb, upon which we have animadverted. As we shall have occasion to notice the same thing in the life of COOPER, *Lord Shaftsbury*, we say no more in this place.

Under the article COMPLEXION, the English editors adopt the opinion, that all the varieties of color and features observable in the human species, can be accounted for by the influence of climate, and various other causes both natural, and artificial. This opinion is ably supported, and with the exception of one thing stated to be a fact which we apprehend cannot be proved, we find no fault with the origin-

al article. But some person employed by the American publisher, has undertaken to be very *wise* and *philosophical* on the occasion; it is, therefore, proper that we spend a few moments in examining his additions. After stating 'that climate exercises an extensive influence over the complexion of man, and that this is abundantly proved by fact,' he sagely observes:

"But truth itself may be so far overstretched, as to change its nature, and even assume the character of error, or, if not of actual error, at least of mere hypothesis."

We should want no other proof than this sentence affords, to convince us, that the author of it, neither knew how to write, nor how to think. *Truth be overstretched so as to change its nature!* Every schoolboy ought to know, that the difference between *truth* and *error*, is immutable and eternal. But we are further taught, that, after *truth has changed its nature*, it may assume the character of neither *truth* nor *actual error*, but of *mere hypothesis*. Thus truth among its variety of characters, may assume that of *Proteus*; for if it may be changed into *mere hypothesis*, we defy any mortal to tell into what it may not be changed. But to proceed:

"We know that warmth of climate will, in time, convert the fair and ruddy complexion of the Swede, the Dane, and the Scotchman, into the swarthy and olive complexion of the Spaniard and the Italian, and even into the tawny cast of the Moor. We know this to be true, because it is the result of actual observation. Changes of complexion similar to this are daily occurring before our eyes, even in certain parts of the United States. But we do not know that any warmth or other circumstances of climate can ever change the sanguine hue of the inhabitants of the north of Europe, into the ebon-dye of the natives of Congo. I say we do not know this to be the case, because the event has never yet occurred. No white men or their descendants have ever yet been turned into *real blacks*."

If we may be permitted to ask a *philosopher* a question, we would inquire why he did not state the negative evidence which enabled him to assert, in such unqualified terms, that "the event has never yet occurred," and that "no white men have ever yet been turned into *real blacks*?" And if this assertion was made without evidence, does it not look like a *petitio principii*, of which a philosopher ought to be ashamed?

Our writer then denies that the Portuguese at Senegal, have become *perfect blacks;* but admits that "their complexion has indeed undergone a very remarkable change, and made considerable advances towards blackness." He states also that 'their complexion has remained stationary for this century past, without acquiring a deeper dye.' This last assertion seems hardly susceptible of accurate proof, it being quite difficult to evince that a man's skin is not a single shade darker than that of his ancestor a hundred years ago. The argument from these assumptions is as follows:

"It appears, therefore, that climate has long since produced its maximum of effect upon them, and can approximate them no nearer to the hue of the aboriginal African. If during the term of *four centuries*, climate cannot convert a white man into a negroe, there is the most solid ground to believe that, as a physical cause, it is totally inadequate to the task."

We should draw a different argument from the same facts. It appears to us more correct to say, if in the comparatively short period 'of *four centuries*, the

Portuguese at Senegal have undergone a very remarkable change in their complexion, and made considerable advances towards blackness, is there not the most solid ground to believe,' that in thirty or forty centuries their descendants might become "*perfect blacks.*"

"But," continues the writer, "if climate cannot change a fair European into a jetty African, much less can it work in the opposite direction, and change the African to the European complexion."

The force of this *a fortiori* reasoning we confess ourselves unable to discover. The question of the influence of climate we have always considered to be a question of fact only; and to say that it is harder for climate to change the descendants of a black man into white men, than the contrary, is extremely ridiculous.

"The immutability of the African dye appears to be fairly recognized even in the Scriptures of truth. For it is there intimated in plain terms, and in the most forcible manner, that the Ethiopian can no more change the color of his skin, than the leopard can change the color of his spots."

It is a pity the reader had not been informed where to find this curious passage of Scripture. But suppose the Bible *had* said any such thing, who in the world ever supposed that the Ethiopian or any body else, *could* change the color of his skin? The writer proceeds thus:

"But in a case so plain and demonstrable as the present one, we have no need of deriving our authority from *holy writ.* Observation is alone sufficient for our purpose. There are now, in various parts of the United States, families of negroes, constituting the fifth and even sixth generation, in descent from their native African progenitors. Yet after such an immense lapse of time, no material change has taken place in their complexion. In point of color they are as *real negroes* now, as their ancestors were when imported from Africa nearly two hundred years ago. A knowledge of this fact ought to have made Dr. Smith of Princeton, extremely cautious how he hazarded a contrary statement."

We cheerfully refer it to our readers, as a perfectly well known fact, that successive generations of negroes, in the United States, do gradually lose 'the jetty blackness of their ancestors,' and undergo considerable changes in the formation of their features. As to the insinuation to the disadvantage of Dr. Smith, his able essay is in no danger from such puny attacks, as the one we are now considering.

The writer closes apparently with great self-complacency, in the following paragraph:

"The question respecting the mutability of the complexion of man is a philosophical one. And, as *philosophers*, we have certainly no solid ground to believe, that the extremes of this complexion can ever be changed into each other by the influence of climate. It is remarkable that the doctrine of entire mutability on this subject, is and always has been, advocated by men much more distinguished for their piety and Christian zeal, than for their knowledge of nature."

We are taught in this passage, it seems, that *philosophical questions* are to be determined without any regard to the decisions of inspiration on the subject. And though as Christians we are to believe the Bible, which is appealed to by this writer "as the Scriptures of truth," and which has most explicitly decided this question, yet as *philosophers* we are to consider that as plainly and demonstrably impossible, which as Christians we most assuredly believed. Away with such paltry sophistry. We have said that the Bible has decided this question; and surely there is no need of proving to the reader of the Bible that this assertion is correct. We only mention that it is most un-

equivocally revealed in the Old and New Testament, that Adam was the father of the whole human race; and the whole scheme of redemption was formed in accordance with that truth.

As for the sneer at the close of the article, we dismiss it without any farther remark.

On the style we would merely observe, that "*approximate*," as an active verb, is not authorized by good writers; and that to call five or six generations of men an "*immense lapse of time*" is extravagant.

(To be continued.)

RELIGIOUS INTELLIGENCE.

UNITED STATES.—MASSACHUSETTS.

List of Donations to the Massachusetts Missionary Society. 1808.

			$	c.
Sept. 28.	From Braintree 75 of Rev. Mr. May's Ordination Sermons			
Oct. 5.	Henry Morse of Leicester, being a fine for horse racing		4	10
Nov. 7	A female friend in Medford			50
1809.				
April 24.	John Foster		15	50
	Sally Foster		2	56
	The late Richard Devens, Esq. 10 shares in the Massachusetts Fire and Marine Office			
	Cash, from the same		602	50
May 27.	From Rev. Mr. Hopkins		23	50
29	Rev. Jacob Norton, from Isaac Wilder, Hingham		3	
	Rev. Dr. Emmons from his Society		32	90
	Rev. Jonathan Strong, from a friend to be laid out in Bibles		7	
	Rev. Samuel Worcester, from his Society		216	70
	By do. from associated ladies of his society		146	75
	Rev. Dr. Spring, from his Society		94	
	Thomas Wales, of Bridgewater		3	
	Rev. F. Sears, from Abel Perry, of Natick		3	
	Rev. Joseph Emerson, from a young man		1	
	Rev. Dr. Parish, from his Society		14	92
	Rev. Nathaniel Howe, from his Society		24	5
	Rev. Mr. Hopkins, from his Society		66	50
	by do. from Ladies		80	89
	Rev. Peter Sanborn, from his Society		18	
	Mr. John Dunson		6	
	A young woman		1	
	Contribution at the Old South Meeting house		153	13

Account of Donations to the Cent Society. 1809.

May 29.	Rec'd of Dr. Emmons from ladies in Franklin		18	50
	Cælia Wade of Scituate			52
	Sarah Bailey Do.			52
	Rev. Jonathan Strong of Randolph		1	50
	Sophia Walker from ladies of the South Society in Danvers		23	30
30	Rev. Mr. Emerson from Ladies in Beverly		62	30
	Rev. Mr. Worcester Do. Salem		14	8
	Rev. Mr. Howe, from ladies in Hopkinton		3	68

		$	c
30	Rec'd of Rev. Mr. Saunders, from two Ladies,	1	4
	Rev. Mr. Tompkins, from Ladies in Haverhill	10	16
	From the W. Parish in Bradford;	15	48
	Rev. Peter Sanborn from Reading	7	36
	Rev. Isaac Bremen in cash	8	82
	do. Dr. Doddridge's Rise and Progress, Haweis' Sermons, and three Pamphlets		
	Rev. Mr. Goffe, from Ladies in Sutton,	3	58
	A Lady		52
	A Lady		60
	Rev. Elijah Parish, D. D.	10	62
	Rev. Mr. Litchfield, from three Ladies	3	38
	Mrs. Fear Crocker, N. Bedford, from Ladies	13	50
	Ladies in Newtown from Rev. Mr. Greenough's parish	3	75
	Rev. Mr. Burr, of Sandwich	6	63
	Rev. Mr. Barker, of Middleborough	7	50
	James Baker, Dorchester 9 50 / Mrs. Whitney, Lunenburg 6 24	15	74
	Rev. Mr. Chapin in Milford	1	50
	A gentleman a friend to missions	1	
	Deacon Thayer in Braintree	2	50
	Rev. Dr. Hopkins, Salem	4	
	Rev. Mr. Cleaveland, Wrentham	3	
	ditto from a female do.	1	
	Mr Jonas Jenkins, Scituate		52
	A Lady in Jefferey	3	
	A Lady in Framingham	2	
	Rev. Ashael Huntington, Topsfield	19	50
	Ladies in Hingham	1	4
	A Lady in Boston	10	
	Two Ladies in Wrentham	1	4
	Mary Green, Carlisle		50
	Number of Ladies in Boston	55	41
	In Bibles from a number Ladies in Boston $20. Total	$339	9

N. B. *The total amount of the Collections, received by Mrs. Simpkins in seven years is more than three thousand dollars.* TO DO GOOD AND COMMUNICATE FORGET NOT.

EXTRACT OF A LETTER FROM THE CORRESPONDING SECRETARY OF THE PHILADELPHIA BIBLE SOCIETY, TO THE REV. DR. MORSE.

Philadelphia, June 30, 1809.

Rev. Sir,

THE extent to which Bible Societies may promote the best interests of mankind, it is impossible from present experience to calculate, as the scene enlarges every day before the eyes of the observer. Our most sanguine calculators acknowledge, that they had no anticipation that the applications to our society for Bibles, would have been so numerous as we find them. At every meeting of the Managers there is some new call. Prisons, Hospitals, Frontier Settlements, Indians, People of color, are to be supplied with Bibles. The Missionaries employed by various religious societies, and other public spirited individuals have become the agents to distribute the Bibles furnished by the Society, among the destitute in various parts of the country.

In our own city applicants for bibles are very numerous, many of whom are of that class of society who might find a temporary privation of the Scriptures, an irretrievable loss. I mean the young.

But our experiment affords a very imperfect view of the magnitude of this enterprize, when compared with the prodigious view exhibited by the fifth Report of the British and Foreign Bible Society. You have that report: when it was read at the last meeting of the managers it excited astonishment, but let it speak for itself. I cannot avoid remarking however, that it is matter of religious gratitude as well as of benevolent pleasure, to see the wealth of this world diverted

into a channel so pure and so beneficial to man.

I may inform you that we made application to receive a part of the very liberal donation of the British and Foreign Bible Society to ours, in French, Welsh, Gaelic, and German Bibles, and New Testaments. The Committee of that Society ordered the books to be delivered to us, at the cost prices, which has greatly enhanced the value of their original donation. We have received also an account of the prices of the different editions of the Scriptures, published by that Society, from their bookseller. It was intended as a basis for calculation: and we find from it, that we shall be able to furnish ourselves, at least with English Bibles, on better terms here than in London. At our commencement, we were necessitated to purchase Bibles; but the Managers always looked forward to a time when they would print their Bibles: and in order to render their editions as cheap as possible, they have turned their thoughts towards the stereotype printing. Accordingly their Treasurer was directed at the last meeting, to ascertain through his correspondents in London, the price of a set of stereotype plates for the Bible. The state of our funds, indeed will not permit us to attempt stereotyping the Scriptures at present, but in the mean time we may ascertain facts and make computations. Perhaps the stereotyping of the Bible, may be made a business of concert among the Bible Societies, in this country. In that issue the execution of the object may not be long delayed. The multiplication of copies of the Scriptures and the dispersion of them through society cannot fail, as moral means, to do some good; and let us trust the blessing of God will never be detached from his word. Let us hope also that while party spirit, is exciting every sect to too high an estimate of its own merits, and too low an estimate of the merits of all other sects, extinguishing Christian charity, and kindling hostile feelings; Bible Societies, by calling the attention of all to the Scriptures alone, by engaging in a common enterprize those most prone to sectarian strife, and by making men and Christians better acquainted with each others virtues will tend to harmonize Society.

Accept, reverend Sir, the consideration with which I am yours.

JAMES GRAY, *Cor. Sec.*

FIFTH REPORT OF THE COMMITTEE OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

YOUR Committee have now to report to the British and Foreign Bible Society their proceedings during the fifth year of its institution.

In conformity to the arrangement usually adopted, your Committee will first advert to their Foreign Connexions: and, although their correspondence has been circumscribed, in some degree, by the unpropitious state of affairs on the Continent, they have still sufficient documents to prove the continuance of the deep interest excited, in various parts of Europe, by the establishment of the British and Foreign Bible Society; and of a zealous and successful cooperation with its endeavors to promote the circulation of the Holy Scriptures.

From the Bible Society at Basle a single letter only has been received, dated October, 1808; the contents of it, however, are interesting and important.—This letter expresses the most cordial and grateful thanks to this Society, for the assistance afforded by it in promoting an edition of the German Bible by standing types;—it contains information that the New Testament, which, some months before, had issued from the press, had received the fullest approbation of those to whom it had been sent; together with an assurance, that the Old Testament would be completed by the end of the year; and further, that the demands for this Bible were so numerous, that it was expected they would exhaust the first impression. The Basle Society, accordingly, look with confidence to the hope of being soon enabled to proceed to a second and third edition.

The following intelligence, which is also stated in the letter from the Bible Society at Basle, will be heard with interest:—First, That a com-

pany of active Christians in Basle had determined to print an edition of the New Testament, for the benefit of the Grison Mountaineers, who have a peculiar dialect; with an intention that it should be gratuitously distributed, or sold at a very cheap rate. This work will be peculiary acceptable to the Grisons; as the former editions of the New Testament have become so scarce among them, that a copy of it is rarely to be procured, and only at a very exorbitant price: Secondly, That they had supplied the Protestants in different parts of the interior of France with a considerable number of French Bibles at reduced prices; and that the returns of such sale had enabled the Basle Society to undertake a new edition of the New Testament in French. It was their wish to have printed the whole Bible, but their exertions to procure funds for this purpose had hitherto proved unsuccessful. Your Committee, however, hope, that the supply of a set of stereotype plates, now preparing by their directions, and intended for the use of the society at Basle, will materially assist the accomplishment of so desirable an object.

The progress which had been made in printing the Bohemian Bible at Berlin, was noticed in the last Report of your Committee. They are now authorized to announce the completion of it, in a mode which has obtained the decided approbation of very competent judges. It will be no less satisfactory to the Society to be informed, that the rapid circulation of this work has greatly exceeded the expectations of the Bible Society at Berlin. It was finished only at Michaelmas, 1807; and, although the Protestant Congregations using that language, in Bohemia and Silesia, do not exceed fifty, the whole edition of 3000 copies (92 only excepted) had been sold, or gratuitously distributed, within a period of fifteen months; and the Berlin Society express great regret, that the edition was not more extensive.

The notification of the completion of the Bohemian Bible by the Committee of the Society at Berlin was accompanied with an expression of their earnest wishes to be enabled to print the Scriptures in the Polish dialect. They lamented, at the same time, the absolute insufficiency of their funds for this undertaking; and the very scanty supplies received during the preceding twelvemonths, precluded all hope of any considerable addition to them, in a country labouring under general and severe distress.

Your Committee, equally convinced of the utility of an edition of the Polish Bible, and of the impossibility of its being undertaken without the assistance of the British and Foreign Bible Society, have cheerfully supplied a fund for this purpose, by three successive Donations, amounting in the whole to 800*l.* Of this sum 600*l.* have already been received by the Society at Berlin; who, encouraged by this liberal grant, determined to increase their impression from 5,000 to 8,000 copies of the Polish Bible entire, and 2,000 extra New Testaments; and had entered into engagements with a printer to complete it by Midsummer 1810. The estimated expense of this work amounts to nearly 1,400*l.* sterling.

Your committee have next the satisfaction to report the establishment of a new Association at Stockholm, under the sanction of the King and Privy Council, with the designation of the "Evangelical Society." The object of this Institution is two-fold —the circulation of the Scriptures, and the distribution of Religious Tracts; but, by a fundamental rule of the Institution, each object will have its separate fund, and a distinct account of its income and expenditure, which will be submitted annually to the public. The correspondence of your Committee will consequently be confined to that part of its object which assimilates itself to their own.

From recent inquiries it appeared, that the poorer classes in various parts of Sweden, were in great want of Bibles: and the Society at Stockholm had in consequence proposed to print an edition of the Scriptures in the Swedish language; but the limitation of their means obliged them to confine their intended operations, in the first instance, to the New Tes-

tament. Some donations had indeed been received by them; and more were expected: but, as from the pressure of the times, and the impoverished state of the country, they could not entertain the smallest expectation of procuring, for some years, the types requisite for this limited undertaking; your Committee have been induced to authorize the Committee of the Evangelical Society at Stockholm to draw for the sum of 300*l.*, in aid of their fund, for the express purpose of printing the Swedish Bible on standing types.

Intelligence has been very recently received from Sarepta, by which it appears, that the Ministers of the United Brethren, encouraged by the grant of 600 rubles, and a promise of further assistance from this Society, had actually proceeded, in compliance with the recommendation of your Committee, to commence the Translation of St. Matthew's Gospel into the Kalmuc language: and your Committee entertain a confident expectation, that these pious laborers will not desist from their work, till they have completed the translation of the New Testament.

Nothing more strongly marks the general approbation of the principle of our Society, and the beneficial influence of its example, than the establishment of similar Societies in distant parts of the globe. It is with much satisfaction, therefore, your Committee report that, in addition to the Associations already produced, both in Europe and Asia, a Bible Society has been formed in Philadelphia, for the immediate purpose of distributing the Scriptures in Pennsylvania, and in "those portions of the States of Jersey and Delaware which are contiguous to Pennsylvania;" but with an ulterior view of producing similar establishments throughout the several States in the American Union. To promote this undertaking, the assistance of the British and Foreign Bible Society (to whose example and efforts the Managers expressly attribute its origin) was urgently solicited; and your Committee did not hesitate to grant it, by a donation of 200*l.*; accompanied with an intimation, that their aid would be further enlarged, in proportion as the Philadelphia Society extended the sphere of its operations.

By late intelligence from Philadelphia, it appears, that the Society considered itself sufficiently advanced to be enabled to order a supply of Bibles and Testaments for distribution. For this purpose, copies were required in Welsh, Gaelic, French, and German; and, as these could not be procured within the United States, your Committee have directed them to be furnished at the cost prices.

Your Committee are now enabled to state the result of their communications with Bengal. The intelligence of the supplies granted by the British and Foreign Bible Society, for the purpose of aiding translations and publications of the Scriptures in the various dialects of the East, arrived most opportunely, and animated the hopes and endeavours of all concerned in this desirable undertaking. It was intended to appropriate the amount of these supplies to the expense of preparing and printing editions of the Gospels in Malayalim, Chinese, Persian, Hindostanee, Bengalee, Mahratta, and Sanscrit. Of these versions, some had previously issued from the Missionary press at Serampore, independently of the aid of this Society; others are printing; and all are in a state of preparation. Of the Gospel in the Chinese character, a specimen has been received by your Committee; and the execution of it appears to be much superior to any that, under present circumstances, could be made in this country.

It was not to be expected that works of such magnitude (not to mention the expectation of a further extension of them) could be undertaken without a very considerable and increasing expense. Your Committee, on receiving the above intelligence, immediately resolved to appropriate, for three successive years, an annual sum of 1,000*l.*; and they have taken steps to obtain from their Correspondents in India, such further information on this very interesting subject, as will, they trust, enable them, in their next Report, to afford

full satisfaction to every friend of the Institution.

Under this head it remains only further to notice, that the supply of 500 English Bibles and 1,000 English Testaments, consigned by your Committee to India, had proved most seasonable and acceptable; as several of the Chaplains on the establishment in Bengal had expended large sums in providing Bibles and Testaments for the use of the British soldiery and other Europeans there. Your Committee, impressed with this consideration resolved to grant a further supply of English Bibles and Testaments to the same amount as before.

It has been the invariable object of your Committee not only to supply the want of the Scriptures whenever it has been stated actually to exist, but to provide new editions for circulation whenever they could foresee the probability of doing it to advantage, as far as a prudent management of the funds of the Society would admit. Under the influence of these considerations, editions of the New Testament in Spanish, Portuguese, and Italian, have been published. Other editions in Dutch, Danish, and modern Greek, are now in the press.

The Members of the Society will recollect the remarkable instances noticed in the Third and Fourth Reports, of the ready disposition evinced by the Spaniards to receive copies of the New Testament. The accidental arrival of a Spanish frigate, during the course of last year, afforded a proof, no less gratifying, of the same disposition. The earnestness with which the men of the ship solicited copies, the joy expressed by their countenances and actions in receiving them, and their immediate application to the perusal of them, afforded unequivocal demonstration of the high value which they set upon the gift. Several of the officers of the ship, and about 300 of the men, were present at the distribution; and the Priest of the frigate himself sanctioned it, by accepting two copies of the New Testament for his own use, and by recommending the perusal of it to the men.

On this subject your Committee have further to add, that 775 Spanish Testaments were distributed to the prisoners of that nation, at Portsmouth, previous to their return to Spain, and most gratefully received.

With respect to the Italian New Testament, your Committee have most satisfactory assurances of the practicability of beneficially distributing it, in Malta, Sicily, and Italy, in all which places an anxious desire to possess it has manifested itself: and 500copies have been already consigned to the care of a respectable Correspondent at Malta, on whose zealous services every reliance may be placed.

The object of your Committee, in printing Dutch and Danish editions of the New Testament, was, to supply the prisoners of war of these countries, and the Danish and Dutch colonies in the East and West Indies, now under the British government. For the immediate supply of the Dutch prisoners, your Committee deemed it expedient to direct the purchase of a considerable number of Bibles and Testaments already printed.

The number of Portuguese at Portsmouth and other parts of this country, together with the facilities now afforded for communication with Portugal and the Portuguese Islands and Colonies, suggested the determination to print an edition of the New Testament in their language for their use.

With respect to the edition of the New Testament in Modern Greek, the prospect of an extensive circulation of it is very encouraging, particularly among the Greeks dispersed throughout the Turkish empire, and a large population of the same people at Smyrna, amounting to fifty or sixty thousand families, amongst whom scarcely a single copy of the New Testament was to be found. This work will have the advantage of a correspondent original Text in parallel columns.

Your committee have also taken measures for printing, in the North of Sweden, 5,000 copies of the New Testament in the Lapland language; and 250*l.* appropriated to this object will be remitted, if the prospect of

its completion should be such as to warrant this application of the funds of the Society.

The preceding details comprehend the result of the more important Foreign transactions of your Committee; and what further remains connected with this subject may be more briefly mentioned.

The Society will recollect the instructions given to Dr. Knapp, and stated in the last Report, to send a number of Bibles and Testaments for the use of the German Colonies on the Wolga. It now remains to report the arrival and distribution of them. A Correspondent of your Committee, who undertook a laborious journey for the purpose of conveying them to the place of their destination, and who himself distributed a considerable number of copies, speaks of the joy and gratitude with which they were received. The most judicious precautions were adopted by him, that they should be given free of all expense, and to those only among the poor who could read. In each copy distributed by the Correspondent alluded to, the following inscription was inserted by him:—"This Bible is the precious Gift of the English Bible Society; never to be sold, but to be made a good use of."

After the preceding detail, the Members of the Society will be much gratified in learning that a further supply of Bibles and Testaments has been required for the use of the German Colonies on the Wolga. Your Committee have accordingly directed 250 copies of each to be sent from Halle.

The types and paper presented by the Society to the Missionaries at Karass, for an edition of the Scriptures in Turkish, have escaped the casualties to which they were so peculiarly exposed, and have also reached the place of their destination.

Copies of the Scriptures, either in whole or in part, granted by your Committee for the accommodation of their countrymen in distant lands, or of foreigners, have been very numerous. They have been sent for sale, or gratuitous distribution, as might be expedient, to the East Indies; the coast of the Mediterranean; to Quebec, Halifax, and Prince Edward's Island, in North America; to the West Indies and Spanish Main; to Gibraltar; to the Cape of Good Hope; to Madeira; and to Stockholm. Your Committee will not detain the Society by a specification of the number of copies sent to each particular place, as it will appear in the Appendix to their Report.

Your Committee, having been informed that there were many refugees from Finland at Stockholm, who had no means of procuring the New Testament in their own peculiar dialect, directed a number to be purchased for their use; and have now the satisfaction to report, in the words of their correspondent, that they were received by them with indescribable joy.

It may also be proper to notice the safe arrival of the Bibles and Testaments sent by your Committee to Steniack in Nova Scotia, for sale or distribution, as connected with the intelligence, that the recommendation of your Committee to form a Bible Society in that province has been adopted; and that measures are now taking for carrying it into complete execution.

(To be concluded in our next.)

At a meeting of *The Bible Society* of *Massachusetts*, July 13, 1809, the following officers were elected, viz. William Phillips, Esq *President;* Mr. Samuel H. Walley, *Treasurer;* Rev. Joseph S. Buckminster, *Corresponding Secretary;* Rev. John Pierce, *Recording Secretary;* and Rev. John Lathrop, D.D. Rev. Joseph Eckley, D.D. Rev. James Freeman, Rev. Eliphalet Porter, D. D. Rev. Abiel Holmes, D. D. Rev. Thomas Baldwin, D. D. Samuel Salisbury, Esq. Hon. William Brown, Francis Wright, Esq. Hon. Isaac Parker, Hon. Peter C. Brooks, John Tucker, Esq. Joseph Hurd, Esq. Dr. Redford Webster, Samuel Parkman, Esq. Joseph May, Esq. Mr. Joseph Sewall, and Henry Hill, Esq. as *Trustees.*

INSTALLED over the Congregational Church and Society of the North Parish in Thomastown, the

Rev. JOHN LORD. Introductory prayer by the Rev. *John R. Cutting*, of Waldoborough; Sermon by Rev. *Josiah Webster*, of Hampton, N. H. from 1 Tim. iii. 16. Inducting prayer by Rev. *Jonathan Huse*, of Warren; Charge by the Rev. Mr. *Johnson*, of Belfast; Right hand of Fellowship by Rev. *Thomas Cockran*, of Camden; and concluding Prayer by Rev. *Henry True*, of Union.

LITERARY INTELLIGENCE.

LIST OF NEW PUBLICATIONS.

ORIGINAL.

Reports of Cases argued and adjudged in the Supreme Court of the United States, in the years 1807 and 1808. Vol. 4. By William Cranch, Chief Judge of the circuit court of the District of Columbia. Flatbush, N. Y. I. Riley. 1809.

An Oration, pronounced at Watertown, July 4th, 1809. At the request of the Republicans of Watertown, and the adjacent towns, in commemoration of the anniversary of American Independence, by Timothy Fuller, Esq. Boston, J. Belcher, 1809.

The Mystery of Godliness, a Sermon, delivered at Thomastown, June 15, 1809, at the Installation of the Rev. John Lord, to the Pastoral Office in that place, by Josiah Webster, Pastor of the Church in Hampton. Newburyport, Thomas and Whipple. 1809.

An Oration, pronounced July 4th, 1809, at the request of the Selectmen of the town of Boston, in commemoration of the anniversary of American Independence. By William Tudor, jr. Esq. Boston, J. Belcher, 1809.

An Oration in commemoration of the anniversary of American Independence; delivered in Boston, July 4th, 1809, at the request of the Bunker Hill Association. By William Charles White, Esq. To which is added, an Introductory Address, by David Everett, Esq. Boston, J. Belcher, 1809.

A Report of the whole trial of Gen. Michael Bright, and others; before Washington and Peters, in the Circuit court of the United States, in and for the District of Pennsylvania, and in the third circuit; on an indictment for obstructing, resisting, and opposing the execution of the writ of arrest, issued out of the District court of Pennsylvania; in the case of Gideon Olmsted and others, against the surviving Executrices of David Rittenhouse deceased. By Thomas Lloyd; the arguments of Counsel, and charge of the Judge revised by each, respectively. Philadelphia, P. Byrne. 1809.

American Ornithology, or the Natural History of the Birds of the United States, comprehending those resident within our territory, and those that migrate hither from other regions, among which will be found a great number of land and water birds hitherto undescribed, &c. &c. By Alexander Wilson. Philadelphia, Bradford and Inskeep. 1809.

The American Register, or General Repository of History, Politics, and Science, part 2, for 1808. Philadelphia. 1809.

The New York Medical Repository, No. 48, completing the second hexade. E. Cotton, agent, Boston, 1809.

The Letters and a Sermon of the Rev. William Romayn, M. A. to a friend on the most important religious subjects, during a correspondence of twenty years. N. York, J. Shedden. 1809.

Letters supposed to have passed between St. Evremond and Waller. To which is prefixed a biographical sketch of St. Evremond, Waller, and several of their cotemporaries. By a gentleman of Baltimore. Baltimore, Cole and Thomas. 1809.

A practical Essay on the Analysis of Minerals, exemplifying the best methods of analysing Ores, Earths, Stones, Inflammable fossils, and Min-

eral substances in general. By Frederick Accum, teacher of Practical Chymistry, Pharmacy, and Mineralogy. First American, from the third London edition. Philadelphia, Kimber and Conrad, and B. and J. Kite, 1809.

The United States' Spelling Book, with appropriate Reading Lessons. Being an Easy Standard for Spelling, Reading, and Pronouncing the English Language, according to the Rules established by John Walker, in his Critical and Pronouncing Dictionary. By sundry experienced Teachers. Pittsburgh (Penn.) Zadok Cramer. 1809.

Statement of Duties on American and other produce imported from the United States into Great Britain, agreeably to the provisions of Act 48th, Geo. III. cap. 85. N. York, E. Sargent. 1809.

Select Reviews and Spirit of the Foreign Magazines, No 7, and Vol 2, for July, 1809. By E. Bronson, and others. Philadelphia, Hopkins and Earle, and Farrand, Mallory, and Co. Boston.

Reports of Cases argued and determined in the Supreme Court of Appeals of Virginia: with Select cases, relating chiefly to points of Justice decided by the Supreme Court of Chancery for the Richmond District. The Second edition, revised, and corrected by the authors. Vol. I. By W. W. Hening and William Munford. Flatbush, N.Y. I. Riley, 1809.

NEW EDITIONS.

A General View of the Doctrines of Christianity; designed more especially for the edification and instruction of families. Boston, Hastings, Etheridge, and Bliss. 1809.

Memoirs of Mrs Elizabeth Carter, by the Rev. Montague Pennington, M. A. Vicar of Nathborn. Boston, O. C. Greenleaf. 1809.

Reliques of Robert Burns, consisting chiefly of Original Letters, Poems, and Critical Observations on Scottish Songs, now first published by R. C. Cromeck. Philadelphia, Bradford and Inskeep, and O. C. Greenleaf, Boston. 1809.

Elements of General History, ancient and modern, By Alex. F. Tytler, late professor of History in the University of Edinburgh, &c. Philadelphia, F. Nichols. 1809.

The Life of Petrarch, collected from Memoires Pour la vie de Petrarch, by Mrs. Dobson. The first American, from the seventh London Edition. Embellished with two handsome engravings. Boston, Farrand, Mallory, and Co. 1809.

Considerations on the Nature and Efficacy of the Lord's Supper, by the Rev. Vicesimus Knox. To which are added, Prayers composed and used by Samuel Johnson, LL. D. New York, J. Shedden, 1809.

Reports of Cases argued and determined in the High Court of Chancery in Ireland, during the time of Lord Redesdale. First Volume. Containing the Cases from the Beginning of Easter term, 1802, to the end of Easter term, 1804. By John Schoales, and Thomas Lefroy, Esq. Barristers at Law. N. York, I. Riley. 1808.

The Works of the Rev. Jonathan Edwards, Minister of the Gospel in Northampton, Massachusetts, and afterwards President of the college in New Jersey. In 8 volumes. Worcester, Isaiah Thomas, Jun. 1809.

Letters from a late eminent Prelate to one of his Friends. First American Edition. Boston, Munroe, Francis, and Parker. 1809.

A Farewell Sermon, preached May 28, 1809, at Newark, New-Jersey, by Edward D. Griffin, D. D. Second Edition. Thomas and Whipple, Newburyport. 1809.

WORKS PROPOSED.

A. Finley, Philadelphia, proposes republishing a History of the Apostles and Evangelists, writers of the New Testament. By Nathaniel Lardner, D. D.

E. and E. Hosmer, Albany, propose by subscription, a work entitled the Testimony of Christ's Second Appearing; containing a general statement of all things pertaining to the faith and practice of the Church of God in this latter day. Published by order of the Ministry in union with the church.

Ezra Sargent of New York, and Munroe, Francis, and Parker, of Boston, propose to republish

Universal Biography, containing a copious account, critical and historical, of the life and character, labors and actions of eminent persons of all ages and countries, conditions, and professions, arranged in alphabetical order. By J. Lempriere, D. D. Author of the Classical Dictionary.

John Morgan, and Thomas S. Manning, Philadelphia, propose republishing Dr. Johnson's Dictionary of the English Language, in 2 vols. quarto, into which will be introduced Mason's Supplement, and Walker's Pronunciation.

Mathias James O'Conway, Philadelphia, proposes to publish by subscription, a Practical Anglo Spanish Grammar, wherein will be exhibited the whole variety of Spanish Construction, illustrated with copious examples, consisting of familiar and commercial phrases.

Hopkins and Earle, Philadelphia, propose to publish immediately Helps to Composition, or Skeletons of Sermons. By the Rev. Charles Simeon, M. A. in 5 volumes, 8vo.

Munroe, Francis, & Parker, of this town propose to print a third edition of the plays of William Shakspeare: with notes by Samuel Johnson, George Steevens, Isaac Reed, and other Annotators. The work will contain the same number of pages as the Second Boston Edition of Shakspeare's Plays, in nine duodecimo volumes, fine wove paper. The volumes will be published monthly, bound in extra boards, at one dollar per volume. Those who subscribe for eight copies, and are accountable for the pay, will be entitled to a ninth set gratis.

OBITUARY.

Died at Keene, (N. H.) on Saturday 13th of May, 1809. DANIEL NEWCOMB, M.D. late of Boston, aged 24. The death of this young man, science and religion unite in deploring. His father, the Hon. Daniel Newcomb of Keene, (N. H.) early inspired his son with a taste for letters, and formed his mind to usefulness. Strength of intellect and independence of character were his most distinguishing traits from the schoolboy to the bachelor of arts. Harvard University admitted him among her *alumni*, when he was but eighteen years old. The interval between his leaving the university and the day of his death was wholly devoted to the profession of medicine. Such was his industry, and so judiciously directed were all his labors, that few young men in this part of our country have made so much progress towards usefulness and eminence in the same space of time as had Dr. Newcomb. After having availed himself of the first advantages afforded by our country to the medical student, and received the degree of Doctor in Medicine at the University of Pennsylvania, he settled in the practice of medicine at Portland; but soon relinquished that place for the metropolis. He removed to Boston during the January of 1807. Here he had determined to wait, resting entirely upon his personal merits and exertions for an introduction to the practice of the healing art. His mind began to turn upon religious concerns more than it had done, soon after he came to Boston; although he had ever been distinguished for correctness of conduct and an integrity never to be scrupled. He began to realize that his hopes for salvation must rest on a different basis than his own merits or exertions, that the dying love of a crucified Redeemer was his only safety, and that he must cheerfully take up the cross and obey the gospel. Of these sentiments and principles he made public profession. The symptoms of consumption first appeared about two years before his death. Notwithstanding his debility and expectations of soon leaving this world, like the sincere Christian and the calm philosopher, he doubled his diligence to be found *doing when*

his Lord should come. He not only faithfully attended those, who resigned their health to his skill, but he was active in storing his mind with all knowledge suited to extend the sphere of his usefulness. While he saw the king of terrors aiming at him the fatal blow he collected the materials and wrote a Dissertation on Cancer; which the Boylston Medical Committee of Harvard University honored by awarding to it the premium; before the completion of which he was forced by his disease to leave Boston for the country. During his whole sickness, his mind continued unimpaired. Religion and science buoyed up his sinking spirits. The Bible and Euclid* made him forget for a while his pains, and he died as he had lived, the humble and intelligent Christian.

* *During his last illness Dr. Newcomb read the principal part of Euclid's Elements of Geometry, "that he might," as he used to express it, "preserve his mind free from impair, and leave the world with his reason unclouded."*

DIED, on Friday, the 28th inst. the REV. JONATHAN FRENCH, pastor of the South Church in Andover, in the 70th year of his age, and 37th of his ministry.

HEAV'N gives us friends to bless the *present* scene;
Resumes them, to prepare us for the *next*.
All evils *natural* are *moral* goods;
All discipline, *indulgence*, on the whole.
None are unhappy; *all* have cause to smile,
But such as to themselves that cause deny.
Our *faults* are at the bottom of our *pains*;
Error, in *act*, or *judgment*, is the source
Of endless sighs: we *sin*, or we *mistake*,
And *nature* tax, when false *opinion* stings.
Let impious grief be banish'd, joy indulg'd;
But chiefly *then*, when grief puts in her claim.
Joy from the *joyous*, frequently betrays,
Oft lives in vanity, and dies in woe.
Joy, *amidst ills*, corroborates, exalts;
'Tis joy, and conquest; joy, and virtue too.
A noble fortitude in *ills* delights
Heav'n, earth, ourselves; 'tis duty, glory, peace.
Affliction is the good man's shining scene;
Prosperity conceals his brightest ray;
As *night* to stars, *woe* lustre gives to man.
Heroes in battle, pilots in the storm,
And virtue in calamities, admire. YOUNG.

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Errata. In the present volume, page 17, for כשם read בשם Page 66, in a part of the impression there is an error in the Hebrew words; it should read thus יהוה צדקנו

POETRY.

A RURAL MEDITATION.

WHAT soft delight the peaceful bosom warms,
When nature, drest in all her vernal charms,
Around the beauteous landscape smiles serene,
And crowns with every gift the lovely scene !
In ev'ry gift the donor shines confest,
And heav'nly bounty cheers the grateful breast.
Now lively verdure paints the laughing meads,
And o'er the fields wide-waving plenty spreads.
Here woodbines climb, dispensing odors round ;
There smiles the pink, with humble beauties crown'd ;
And while the flowers their various charms disclose,
Queen of the garden, shines the blushing rose.
The fragrant tribes display their sweetest bloom,
And every breezy whisper breathes perfume.

But this delightful season must decay ;
The year rolls on, and steals its charms away.
How swift the gaily transient pleasure flies !
Stern winter comes, and ev'ry beauty dies.
The fleeting bliss while pensive thought deplores,
The mind in search of nobler pleasure soars ;
And seeks a fairer paradise on high,
Where beauties rise and bloom, that never die.
There winter ne'er invades with hostile arms,
But everlasting spring displays her charms :
Celestial fragrance fills the blest retreats,
Unknown to earth in all her flow'ry sweets.
Enraptur'd there the mind unwearied roves
Through flow'ry paths, and ever-verdant groves:
Such blissful groves not happy Eden knew,
Nor fancy's boldest pencil ever drew.
No sun, departing, leaves the scene to mourn
In shades, and languish for his kind return ;
Or with short visits cheers the wintry hours,
And faintly smiles on nature's drooping pow'rs.
But there the Deity himself displays
The bright effulgence of his glorious rays ;
Immortal life and joy his smile bestows,
And boundless bliss for ever, ever flows. STEELE.

TO CORRESPONDENTS.

The "*Further Particulars*" of the Rev. Mr. Newton, communicated by a correspondent, to whom we are under many obligations, came too late for this number, they shall have a place in our biographical department next month.

Several other communications have been received, some of which will appear in our future pages.

☞ The account of the transactions of the General Association, promised in our last, was not received in season for this number.